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by John W. Wadsworth

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BEING an old bachelor, I dine more frequently with my friends than at home; I think it my duty to divert them with something entertaining, as a small compensation for my dinner; for this end I have got together, by frequent reading and conversation, a large collection of jests, conundrums, &c. &c. &c. But, as my stock, you know, cannot last for ever, I am sometimes obliged to recruit it with some *bagatelle* of my own invention. Dining, the other day, at a friend's house, where I usually make my appearance once a week, a young lady, whether from want of appetite, or out of obstinacy, I cannot determine, refused her dinner: After many useless solicitations on all sides, I addressed her thus:

*Eat it if you can
Eat it if you can't
Eat it
Don't eat it*

The whole company immediately testified marks of surprize; the young lady, who was rather offended, desired me, if I could speak no more to the purpose, to say nothing. I insisted upon it that it was to the purpose. How can that be? says my friend; you first desire my daughter to eat her dinner if she can; then to eat if she cannot; and then, after desiring her to eat it, you tell her she must not eat it: Can you call this unintelligible jargon of contradictions to the Purpose? Surely no. I still asserted that what I had said was strictly true, and to convince the company of the justness of my assertion, told them, that the whole consisted in a small change of the stops, which, without altering a single letter, would convert it into

*Eat it if you can eat it
If you can't eat it don't eat it.*

The whole company were satisfied with the explanation, and Miss, pleased with the oddity of the invitation, eat her dinner with great cheerfulness.

Les p. 105-140

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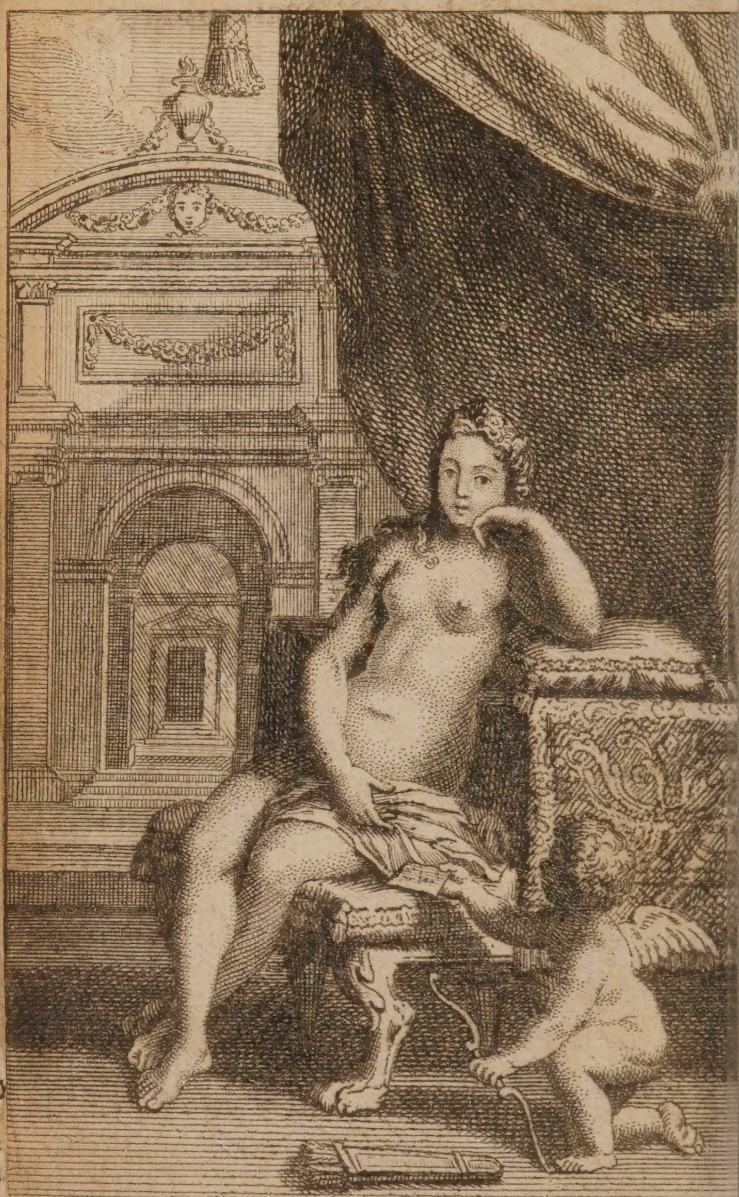


Tableau de l'Amour

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Bachelor's Directory:
BEING A
TREATISE
OF THE
Excellence of Marriage.

Of its necessity, and the means
to live happy in it.

Together with an Apology for the
Women against the Calumnies
of the Men.

*Honorabile connubium in omnibus,
& torus immaculatus: Fornicatores
enim & Adultores judicabit Deus*
Heb. c. 13. v. 4.

Licensed April 21. 1694. Edw. Coke.

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Benjamin Bragg, at the White-Hart over against
Water-Lane in Fleet-street, 1694.

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*To his much esteemd
Friend John Meres,
Esq.*

SIR,

TO prefix your Name to
a piece of so little
worth, may argue
somewhat of presumption;
but to be intirely wanting in
those respects, so much your
due, is a more considerable
fault.

It was not without reluc-
tance, that I consented to
put this little Treatise under
your safe-guard : Not that I

The Epistle Dedicatory.

question'd the influence of
your Name; but least the
slender value of the thing;
should lead a contempt from
you to the Author.

But then I consider'd, that:
although you would certain-
ly discover the meanness of
this attempt, yet you were
endued with a sufficient share
of goodness, not to miscon-
ceive the honest end; The
first oppos'd my growing in-
clination to make you the Pa-
tron hereof: the last advis'd
me to go on, as being incon-
sistent with censure, or dis-
pleasure.

You are engag'd, Sir, in
an especial manner to the
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The Epistle Dedicatory.

Office of pardoning, as well upon the account of your distance from our inferiour Orb, as in regard to the fair endowments of your mind: both implying goodness in a conspicuous degree.

As to my Author, I durst venture to assert, that he has manag'd himself like a man of Honesty and Parts, that his arguments are as material and perswasive as the Subject will bear, and if any thing renders him of less value, 'tis the ill performance of the Translation, which, I believe, is made worse by the mistakes of the Printer.

The Epistle Dedicatory.

I can easily foresee, that it will be condemned by the licentious part of the world, but since the wiser men must infallibly commend the design, I am little concerned at what the Fop shall declare against it.

It has been always matter of great wonder to me, that men should be so generally incensed at and averse to Marriage, when those men without it had been the most disgracefull part of Humankind: the very name of Bastard implying Contumely and Disorder.

But, Sir, least I should be prolix, give me leave to assure

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The Epistle Dedicatory.

Assure you, that this little Book
is presented to you with all
imaginable respect by,

Sir,

Your most humble

Servant, &c.

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I Design not, Reader, to tell you all the advantages of this Book. You will sufficiently discover them, when you read it. I hope you will not find it altogether unworthy of your esteem, if you judge of it without prejudice. You will learn in it the art of fearing God, and to be an honest Man; to avoid the irregularities of a licentious life, and to partake the vertues of a Christian life. This is its general aim. And what follows its particular. It endeavours to inspire you with the love of Marriage. It makes appear that there is nothing in the World more excellent, or more necessary, than this holy Society. It opens to you an easie way to enter it advantageously. It furnishes you with means to make it
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an eternal Spring of lawful pleasures and to partake of them with so much the more satisfaction, as they are pure and innocent. In a word it affords you precepts to speak well and to make a true judgment of Ladies: that is to say, what you naturally love the most, and whom ever the Laws of civility oblige you to respect.

You will without doubt applaud the usefulness of the design, but the difficulty of executing it well remains. I promise you nothing on its part, but what it gives you, if you will receive it. Happy, if its method pleases you, and you approve of the Style! I have endeavour'd to make my Subject as agreeable as I could, and as little tiresome. To this purpose I have even seasoned my discourse with divers sentences of ancient Authors of the World and Church, Holy and Prophane. Never was matter more susceptible

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of this mixture, than that of Marriage; and it is a Liberty which ought to be pardoned me in this place, though it were not allowable in any thing else. The necessity I was under oftentimes to relate passages, which might in our language offend tender ears, is one of the forcible reasons that has the most obliged me to employ more than one to express my thought. But I can assure those, who are unacquainted with it, that it renders not the reading of this Book the more ungrateful. One may pass beyond without interruption. The connexion and the sense will not cease to appear.

I shall mark one thing more. You will, perhaps, be surprised to see that I apply to Batchelors alone the necessity of Marrying, as if it referred only to them, and that Maids had no share in it. But you will apprehend, I assure my self, without my telling you, so that in speaking

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speaking to one, I likewise designee
to speak to the rest. The two Sexes
are under an equal necessity on
Marriage. It is therefore to both
that my exhortations are directed.
I confess notwithstanding that they
less agree to the Maids, than Batch-
elors. Besides that they are much
more docile than these, and that
they readily give themselves up to the
direction of their Parents, one of
my Poets tells me very agreeably
that when they are of an Age to
Marry, their very silence demands
a Husband.

Filia Nubilis, etsi plane nil lo-
quatur,

Ipso tamen silentio plurimum de
se prædicat.

In effect, it is certain that tho'
a Maid never asks to Marry, be-
cause she has modesty, yet there is
nothing she desires with greater pas-
sion.

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sion. Her heart in this respect often contradicting her mouth. She says, I will not, when she is ready sometimes to dye with desire. It must be confess'd likewise that it is her true state, and that there is no better party for her to take. A single Woman makes a sad Figure in the world. She wants the shadow of a Husband to protect her from Misery, Seduction, or Calumny. I have two things more to let you know. If you find some repetitions in this work, remember that the parts which compose it, are so connected to one another that it was a hard matter to avoid them absolutely. Besides if there are some, they are in other terms, and diversified in a manner that will render them agreeable to you, instead of being incommodious. Not to tell you that these would be even worthy of your support, considering the importance of the Subject. Can one say too often, says
Seneca

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Seneca *what can never be known enough?* Nunquam nimis dicitur, quod nunquam satis dicitur. *Sen. Ep. 27.* The other thing is, that if this Apology of Marriage occasions you any pleasure, you must be wholly oblig'd to the design I had of persuading the necessity of it to a Person of Note whose Merit and Family I extremely honour. This particular victory is the single end I proposed to myself in the composition of this piece. And how much reason should I have to bless it, if it was capable of producing this fruit? What better reward could I desire for the pains it has cost me?

Some persons nevertheless have been willing to persuade me, that it would be unjust to confine its whole effect to the conquest of one single Man, and that it might, by running through the world, gain several others to the Empire of Hymen.

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Thus I was subdued to the solicitations of making it publick, which have been made to me from divers places. God grant that I may have no occasion to repent of it, nor to apply to my Book what Ovid says with lamentation of some of his Writings.

Hei mihi, quam paucos hac mea dicta movent!

Be indulgent, Reader, and forget not the saying of the ancient Sages, That 'tis easy to find fault but hard to excell.

Of

Of the Parts of this BOOK.

PART. I.

Of the Excellence of Marriage. *pag.*

PART. II.

Of the Infamy of Incontinence. *pag.* 6

PART. III.

Of the Motives that might reasonably induce men to Marry. *pag.* 8

PART. IV.

Where those objections which are made against Marriage, and the false reasons that are alledged to render unmarried, are answered. *pag.* 16

PART. V.

Of the means to Marry well, and to live happy in Marriage. *pag.* 21

Of the Excellency of Marriage ; of its Necessity, and the means to live happily in it.

Together with the Apology of the Women against the Calumnies of the Men.

THERE never was a bolder undertaking, than that of this Book. Its design is to establish an opinion, which all Men oppose, and to disengage them from an Error which is almost as ancient as the World. We say every day a thousand injurious things of Marriage. One would have it to be the Sepulchre of Pleasures. Another looks upon it as a severe Bondage. Even those, who speak of it with most moderation, cease not to term it a necessary Evil. Behold the error I design to combat. On the other side that Marriage is an excellent thing, a happy condition, and a Society full of sweetness, is what exceeds belief. It is even ridiculed: and it is notwithstanding

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ing the truth, which I propose my self to persuade. Judge, Sir, what courage is necessary, and what strong assurance one must have in the justice of his Cause, to be able to prevent a repulse at the entrance of an attempt, that is apparently so difficult. Is it not here one may truly affirm, Hoc opus, hic labor est?

You know that in effect nothing is more cried down in the World, than Marriage. People frame to themselves Ideas of it, which cause an abhorrence. I confess likewise, that it has long served for a subject of detraction. Where is he that has no merry Tale to relate of it; or to speak better, that has no reason to alledge in order to discourage others and to remove himself from it? How acceptable is this Dilemma of the Philosopher to those persons: "If thou Marryest; I suppose thy Wife to be either handsome or ugly. "If she be ugly, thou canst never love her. "If handsome thou wilt be jealous of her. "Whether one or t'other, can one find out a severer punishment for thee? How agreeable do they find this precept of another. "When thou art young, say that it is too soon to Marry: when old, that it is too late. How this comparison of Theodectes pleases them! "Marriage and Old-Age have the

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Resemblance, to wit, that Men equally
 desire to reach both, where they are
 no sooner arrived, but they begin to re-
 pent. In a word, with how much satis-
 faction do they hear that horrid invective
 of the most unjust of all men! "One pas-
 ses but two good days with a Wife,
 the Wedding-day, and the day of her
 Death. She is also good but in two
 places, Vel in Thalamo, vel in Tu-
 mulo, either in her Bridal Bed, or in
 her Grave.

As little equity as one may have, can one
 observe (without passion) such vilifying
 of that fair half of Human-kind, to whom
 it seems as if Nature had given all her
 Graces in possession? The very Gods of
 our Metamorphosis have been affected with
 them. They have often preferred the plea-
 sure of being captivated under the Empire
 of our Mortal Goddesses, before all the
 glory of Olympus. Is it not surprizing
 after this, that Men should affirm so much
 of them, and that they should oppress their
 innocence with their injuries? The contempt
 which they make of them ought to appear to
 us so much the more extraordinary, as
 they cannot without them enjoy any satis-
 faction in life. They might in some mea-

Sure be able to make a shift without us, but
we could never excuse our selves from them.

If one believes Herodotus, there was

Kingdom of Women without

The Ama-

Men, but there never was second

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a Kingdom of Men without

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Even those who are insolent enough to
blame their defects in publick, are often ac-
commodious enough to adore their Charms in
private, witness he, of whom one speaks.
That ridebat in choro, amabat in theatro.

This false prejudice of the Men against
the Women, is that which discourages
them so much from Marriage, and what
ought likewise to make me despair of the
happy success of my undertaking, if it was
not the most reasonable of the world. But
Sir, my cause supports it self. It is not
a particular one, and of little consequence.
As much abandon'd as it is, notwithstanding
ing the most general and important cause
that ever was, since it is at the same
time the cause of God and Man: of
Heaven and Earth: of Nature and
Grace: of States and Families: of the
Church Militant, and Church Triumphant.
May not one affirm, in effect, that

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all these different Subjects have an interest equally sensible in Marriage? Is it not the ordinary Channel to give Chosen Vessels to God, Faithfull ones to the Church, Members to the State, Children to Families, and to people Heaven and Earth with inhabitants? What would become of the World without Marriage? What would become of all Human-kind? 'Tis certain that it would soon be at an end, and with it all our Interests. This consideration animates my Courage, and makes me even hope, that in spite of the infatuation of Men, and their bloudy Criticks against Marriage; God will enable me to support its sacred rights, and to convince them that in the bottom, this of all conditions of life is most agreeable to them.

As to what remains, I cannot make the Apology of Marriage without making that of this lovely Sex, for whom all sensible men ought to have a veneration, since in relation to Marriage it self, it is the soundest and most considerable part. I was always pleased to justify the Women against the Calumnies of the Men; but propose to my self to do it in this peice in a particular manner. I owe to

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them this justice, and methinks no one should refuse it them. They deserve unquestionably much better usage, than they meet with. Is it not wonderful, that the very Devils should have advocated to plead their Cause as deplorable as it is; and that Women should want them to defend theirs, which is so good? Alas! Heaven is propitious to me, and gives favourable answer to my endeavours, possibly it will not be a little powerful also to triumph over that opposition, that has been made against Hymen. Behold one of my chiefest ends. You know, Sir, my reasons which make me desire your thoughts of it, and the motives which ought to dispose you to it for your advantage, and the comfort of your illustrious Family.

That I may observe some order in my discourse, and make the lecture more agreeable, I shall divide it into five Parts. In the first I will treat of the Excellency of Marriage: In the second discover the infamy of Incontinence: In the third examine the motives, which may reasonably dispose men to Marriage. In the fourth answer the objections they make, and the false reasons they alledge to remain unmarried. And finally, in the

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Fifth part I shall furnish them with Precepts in order to Marry well, and to live happily in Marriage. Behold Subjects enough to compose a large Volume, if a Man would exhaust the matter of them, and treat of them in all their extent : but as I love little Books, and am naturally disheartned with those that are not so ; I shall only insist upon things necessary and essential to my design, as much as I am able, to the end that it may not hold you long, and you may soon discover the scope of it.

O F

OF THE
EXCELLENCY
OF
MARRIAGE.

PART. I.

THAT which is said by way of Proverb, *Alind in titulo, alind in pixide*, may very well be applied to Marriage. One observes one thing in it, but one finds another exactly different. It is remarked of the Temples of ancient *Egypt*, that nothing was more magnificent without, nor more barbarous within. On the other

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other side we read of the Tabernacle of *Moses*, that under a mean covering of *Goats-Skins*, it contained the Ark of Alliance, the Mercy-Seat, the Altar of Gold, and a thousand other precious things. This History, and not the other, is a very plain representation of Marriage. If you consider the outside of it, what can be more miserable in appearance? One sees nothing but difficulties. One must please a Wife. One must bring up Children. One must be mindful of a Family. One must pass through a thousand kinds of proofs. But if you examine its inward part, what sweetness, what satisfaction, what delight shall you not discover for Man, since God resides therein, and pours out the influence of his grace upon it? Nothing in nature can represent to us the felicity of a Marriage blest of Heaven, and possessed of the peace of the Holy-Spirit.

I confess likewise that Marriage, as well all other humane conditions, is a composition of Good and Evil, of Sweets and Bitters, of Joy and Sorrow: it is not exempt from dif-

graces. It has its Thorns, and its Tribulations : One may affirm it, 'tis true, *In eadem urna, aurum et cinis*. *Sen. Ep. 87.* *est, & vipera.* But firm of all, Sir, where is that condition of Man, as I have said, that is exempted from it ? there is no one but must consent to this.

Nihil est ex omni parvo beatum.
Hort. l. 2.

Carm. od. 16. There is no state entirely happy.

As happy as he may be, he always wants many things in order to his being perfectly *Non Miser.*

The life of Man, according to *Jove* is a train of continual War, and *Moses* informs us, that the fairest of his days is a sort of punishment. Put him in what situation you please, he will never be entirely composed. He will always complain : He may torment himself long enough to procure a real happiness ; but he will never find it in this world. Whatsoever care he may take to avoid the troubles of life, he will be oppressed with them in spite of all his precautions.

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cautions. Afflictions will proceed to him out of his own repose, and crosses from the very source of pleasures; as *Lucretius* so well observes.

—— *Medio de fonte le-
porum*

*Surgit amari aliquid, quod Lucr. lib. 4.
in ipsis floribus angat.*

I say in the second place, that Marriage is that of all the conditions of Man, the most proper to support crosses. A Batchelour cannot share them with any body: He must foment and digest them all entire in his own breast. It is in this prospect, that the Wise Man pronounces unhappiness to him that is alone. If he falls down, says he, who shall raise him up? I add, if he be afflicted; who shall comfort him? If he be indisposed, who shall take care of him? If his heart be charged with what is called *gravamen mentis*, who shall give him ease? Whom shall he entrust with the secret of his grief? In what Bosom shall he pour forth his sighs? One says that a good thing possessed alone, is not agreeable. *Sen. Ep. 6.*
Nullius boni sine socio

jucunda possessio est. But what is also more afflicting, than to be unable to divide ones sufferings, with one that is concerned in them, and that helps you to support them?

It is directly otherwise of a Married Man. He has an assistant. He has a companion. He has another self, that enters into his heart; that partakes of ail that happens to him; that is touched with all his disasters; and doth all that lies in her power to sweeten his mind. *Sen. Ep. 104.*

Spiritus illius in meo vertitur. I know said *Seneca* of his

Paulina, that her Spirit moves in mine. The Wife is to an afflicted Husband, the most comfortable thing of the world, she averts the trouble of mind, and rebates anger. *Uxor marito, in malis aut morbis affectu suavissima est. Iram mitigat, & a tristitia animum avertit.* There is nothing that comes near to the assistance he receives from her in the most troubled some occasions of life.

In a word, when I speak of the excellence of Marriage, I pretend to consider it as it is in it self; and

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not as it may be in its consequences. One must distinguish between what is proper to it, and what is accidental. By nature it has nothing but what's good, and may render a man happy. But if it becomes fatal to him, and he finds in it nothing but Thorns, it is through his own fault; Marriage it self is free from that guilt. It is not impossible, if he will, to make of it a source of pleasures to himself, and to make it serve advantageously to the greatest of his interests, which is Salvation, as I will demonstrate in the latter parts of this work.

To understand this well, one must consider Marriage in a threefold relation. In relation to God, who is the Author of it. In relation to Man, for whom it was instituted; and in relation to the World, to which it is a perpetual principle of subsistence. In these three respects one may say that there is nothing in nature of more excellence than Marriage.

It is then from God, and immediately from God, that this holy Society draws its original. He had no
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sooner taken Man from nothing, but he took out of Man the Woman for the sake of Man. Scarce had he created him, but he thought to marry him. *It is not good,* said

Gen. 2. 18. *he, for Man to be alonee*

Let us make him an assistant, that may be like him: Thus he formed an *Eve* to *Adam*, from *Adam* himself, which is not without mystery. Then he pronounced these words which are of an eternal obligation to all men. *Man shall leave his Father and his Mother and stick to his Wife, and they shall be two in one flesh.* Behold, Sir, the Institution of Marriage, which is, you see, as ancient as the world. One can observe nothing since the Creation, that has preceeded it. It was the first care that God took after this great Master-piece, so necessary did he esteem it. It even seems to be in some measure a part of it, and that without it, it had been imperfect. You'll say that it was a quality, which Man wanted for his perfection, and that without it he had been unworthy to obtain an Empire over those creatures,

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tures, which the Creator gave him. It was perhaps for this reason that the Jews termed a Batchelour, but half a man.

How many Laws and humane Institutions are there, which one esteems not only for themselves, but also for the sake of their Authors? who will not acknowledge that it was a great happiness for Philosophy, to have been taught by *Aristotle*? And that the *Socrates's* and *Cato's* have done as much honour to Wisdom, as Wisdom has done them? who does not know likewise that the Order of Knighthood so famous among Christians is of it self a very small matter, and that it draws almost all its Dignity from the very institution of Kings, who had a mind thereby to make a mark of distinction between the Lords of their Court?

Upon this foot one may affirm that Marriage is a very considerable thing. There is here more than *Aristotle*, more than *Socrates*, more than *Cato*, more than a mortal King, more than *Moses* himself the Author of the Law; In a word, more than all the Legislators

lators together. Its Institutor is Good himself; that is to say the Master of the world; the Lord of Heaven and Earth; the King of Ages, and Father of Eternity; Yes, Sir, Marriage is his production; It is the breath of his mouth; It is the work of his hands. It is the character of his Authority. If the institution of Jesus Christ, as well as the thing it self makes us find in Baptism, and in the Eucharist, a supernatural excellence how should one be wanting in Marriage by relation to the institution of God? Behold then, Sir, the first degree of its excellence. *viz.* That it is of right divine. That it is of universal right. That it is of perpetual right. God has ordained it. God has establisht it. And he has ordained it for all men, and for all times. *It is not good for Man to be alone. Let him forsake his Father and Mother, and joyn himself to a Wife* That not only relates to *Adam*, but to all his posterity to the end of the world. What can be more Sacred than this Law? 'twas God that made it. What can be more exten-

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ive? it regards all humankind. What can be more durable? It ought to continue during the Revolution of all Ages.

I introduce into the excellence of Marriage, that God has instituted it in the state of Innocence, and in the Terrestrial Paradise. In effect, methinks these two particulars should extremely advance the price of it. Undoubtedly there was nothing in that happy condition, wherein God had placed our first Parents, but what was very good, and participated of the purity of their original: They carried at that time, upon their Foreheads the glorious Stamps of their Creator. Sin had not yet defaced in them that curious Image of himself, which he had communicated to them. Holy, and without defects, they enjoy'd a perfect felicity. All things conspir'd to their happiness. Who can disagree then, that the Marriage whereof they were at this time in possession; was in it self, and of its nature an excellent thing.

Is it not also the consequence which follows from that place of delights, wherein it was established? When God gave his Laws to his People, he descended upon *Sinai*, where with testimonies of his Majesty infinitely glorious, he made his voice known to *Moses*, and pronounced all those divine Words, which inspired veneration and fear. Those terrible preparations wherein God appeared to the Jews, that sounding of Trumpets, those flashes of Lightning, and claps of Thunder, which overwhelmed the holy Mountain; which gave astonishment to *Moses* himself; and which made the *Israelites* to cry out, *We shall dye: for we have seen God!* All this, I say, must without doubt contribute much to their receiving with veneration the Celestial Laws. They might reasonably infer, that what should be directed to them from a place crowned with so much glory and magnificence must be divine.

What opinion likewise should we not have of Marriage, when we see it proceed from a bed of Innocence,

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and a Paradise of delights? As holy and august as *Sinai* was at the Publication of the Law, yet I dare affirm that it was nothing in comparison of that Garden of God, when he instituted Marriage therein. It was of that one might truly say, *Introite, nam & hic Dij sunt*. God was in it. God walked therein. God made it (that I may so speak) his habitation of pleasure. God familiarly talkt with Man therein. There was nothing, but what inspired satisfaction. The Rivers wherewith it was incessantly watered, were as so many currents of delights. All the Elements concurred to render it agreeable. It was not yet subject to the irregularities of Seasons; the frosts of Winter, and heats of Summer, were never perceived there. It was crowned with a perpetual Spring. In a word there was nothing there, but what was proportioned to the perfection of their being, and the purity of their original; nothing, but what exactly agreed with the happy condition of innocent Man. *Nathaniel* said to *Philip*, through a false prepossession

fession against Jesus Christ: Can any
 thing that's good come out of Nazareth.
 Let us say on the other side, can any
 thing that's bad come out of Para-
 dise? We often judge of the qual-
 ity of things, and likewise of men
 by the places from whence they come.
 It should be good; as we say of
 Fruit: for it comes from a good
 Soil. He must needs deserve, we say
 of a person, whom we know only
 by his Family and Education, for
 he belongs to people of merit. He
 is of Noble Blood. He comes from
 a good place. And what should we
 not say of Marriage, that it must be
 of singular excellency, since we see
 it comes from the Center of plea-
 sures; from the Eden of God, and
 from God himself.

Let us consider it, in the second
 place, with relation to Man for whom
 it was instituted. In morality one
 calls that a good, which agrees with
 our nature, and is proportion'd to
 the condition we are in. According
 to this definition, Marriage ought to
 be a considerable good. What can bet-
 ter agree with man, and more exactly
 relate to his necessities?

Man

Man was made for Society. He
called by some an animal of compa-
ny. He cannot live alone. Even those
who repair to solitude, repair to it
with others : without that they would
not survive it long. There are but
few of those Hermits who inclose
themselves alive in a Cave, as in a
hideous Sepulcher, to be deprived of
all sort of conversation. I am even
of opinion that the *Chartreux* would
soon be weary of their condition, as
solitary, and as much esteemed as it is,
they had not the liberty of being
seen of their friends, and of conversing
with them sometimes in a week.
There are but few who can practice
that instruction :

solis sis tibi turba lociis. Lib. 1. Polir.
The Company to thy Self
Solitude.

One must be Angel, or Brute,
live alone, says *Aristo-*
Natura Solitarium Cicer. lib. de
hil amat. Nature loves Amicit.
Solitude, says *Cicero*
likewise. This Law of the Creator
is

is general for all men, *It is not good for Man to be alone*, that is to say, It is good for him to live in Company, and to enjoy Society.

But, Sir, of all Societies, that of a Woman is undoubtedly what Man desires with most ardency. Nature has given him I know not what inclination to join himself with that object, which makes him turn towards it all his thoughts, from the moment he discerns the use for which he was made. It has been said, long since, *That life is no value without Women*.

Sine venere vita non est, nec jucunditas
There's no life nor pleasure without Love.

Nothing is more agreeable than this mixture of the two Sexes, and therefore wants no very great Reason to convince Man, that one was really made for the other.

Those, who have the least propensity to Marriage, do not fail to love Women. Oftentimes they are even most enflamed, and would esteem their condition to come behind that

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of Beasts, if they were deprived of their sight and conversation. After having said much ill of them, they are constrained to acknowledge that it is an evil which one cannot be without, and that the privation of this evil would be an evil incomparably greater. *Mulieres sunt malum, sed tamen O cives! Non licet habitare hoc sine malo.* Women are an evil, but such an evil, O Citizens! that we cannot live without. How excellent a thing then is Marriage, that gives to Man a Woman; that is to say, somewhat he covets more than all the Gold of the world, and without the enjoyment of which, all the rest would be almost insupportable? How is it proportioned to his necessities? How is it conformable to his natural circumstance?

This also very clearly proves the vehement desire Man is affected with to increase his kind, and to leave after him a posterity, conformable to his order of the Creator. *Encrease and multiply*, which is the principal end of Marriage. I know there is an infinite number of persons who would marry if

if on the otherside they were assured of not multiplying. A Wife is only dear to them in that she is barren.

Jucundum & charum

Juvenal. sat 5. *sterilis facit uxor amicum*

A Barren Wife makes our friend pleasant and intimate.

But be it as it will, pure and direct nature is desirous of a successor. Let Cato say as long as he please, *Sine prole mundus carere posset liberis conversatio nostra non esset sine Dijs*: If the world could be without Children we should converse with the Gods. Good men always return to this, That *Conjugium sine prole est mundus sine sole*. That Marriage without Children is like a world without a Sun. Children are undoubtedly the most legitimate and agreeable fruits of Marriage. It is the principal thing that Men of reason propose to themselves: And by consequence the institution that God has made of it to favour that violent inclination which has cost so many tears to barren Wives, and unfruitful Husbands, must needs pass for super-excellent.

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Shall I enlarge yet, that Marriage
 to Man, both an excellent reme-
 dy to cure him of his Incontinence,
 and an admirable means to ease him
 of his domestick cares? Who is ig-
 norant that Man was born for one
 thing, and the Woman for another?
 That there are a thousand sorts of cares
 suitable to a Woman, and by no means
 decent for a Man? who knows not
 that the Man is subject to an infinite
 number of accidents and distempers?
 That in these occasions no body is
 fitter assistance to him than a Wife?
 When as another Author says, she is
 either a Burden nor a Cross, but
 on the contrary she wonderfully ea-
 ses from the shoulders of the Man
 the weightiest crosses, and most op-
 pressing burdens. *Nec*

*Imper jovem uxor onus,
 et molestia est : Sed con-
 trario facillime ac sine negotio
 geri potest, una res mole-
 sta & pergraves ipsa le-*

Hierocl. apud
 Stobaeum.
 Brm. 186.

r. Who is not sensible that man
 is often inflamed with that fire, which
 the Father of the Church calls *Cupidi-*
incendium, the fire of Concupiscence,

and of which St. Paul
 says, *That it were better* 1. Cor. 7. 9.
to marry, than burn. In
 a word, who doth not know that he
 can never lawfully extinguish this fire
 but in the bosome of his Spouse, and
 in drinking the water
 Prov. 5. 15. of her Cistern, To speak
 with the wise man
 How excellent is Marriage in all
 these respects? How advantagious
 for man?

It is no less, Sir, with relation to
 the world. Without it one may as
 firm one of these two things, either
 that the Creature had been deprived
 of its end, which was to multipli
 in *infinitum* the individuals of hu
 mane-kind; or else if that had been
 accomplished, it could only have been
 by ways indirect, unjust, violent, and
 criminal: which would have brought
 the world into confusion, and ma
 king it the Threater of all sorts of
 immodesty, disorders, and abominati
 ons. Marriage produces that good
 and prevents this evil. It answer
 the end proposed by God, and sav
 the world from ruine. It peopl

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the earth with inhabitants, and keeps
up amongst them wisdom and mo-
desty. It gives to each Sex its le-
gitimate use, and is a bridle to their
intemperance, securing vertue from
all insults, and violence.

After all this should one admire,
that in all well regulated States such
finite care has been taken to cause
an exact observation of Marriage?

Is it a wonder, that in the Republick
Lycorgus, the haters of it should
be excluded from publick sports, Spe-
acles, and entertainments? Can one
be surprised, that in the Common-

wealth of *Plato*, Batchelors of 35
years were accounted infamous? In
word, it is miraculous that in all
times, and even amongst the barba-
rous Nations, a particular deference

has been payed to married men, and
that Marriage has been much more
esteemed than Celibacy? It is, Sir,
the foundation of the world, and the
exhaustable source of Families. 'Tis

that which gives Citizens to Cities,
inhabitants to Provinces, and Subjects
to Kingdoms. 'Tis that which af-
fords Kings to People, and People

to Kings: 'Tis that which furnishes the Country with Labourers, the Tribunals with Judges, the Churches with Preachers, and the Armies with Soldiers. 'Tis that which has produced Heroes on Earth, and Gods in Heaven. Poets have married Gods, as well as Men. *Saturne* had his *Cerberus* and *Jupiter* his *Juno*, both which have been Mothers of several of those false Divinities, which Pagan antiquity formerly adored. In a word, 'tis Marriage that gives life to Arts and Sciences; That keeps up Traffick; That maintains Societies, and to which owing the greatest part of those wholesome Laws and prudent Disciplines without which the world would be but a Cavern of Thieves. Can it be too much esteemed after this? And needs there any more to prove, that nothing is better, or more excellent, if you except a real convenience?

Yes, Sir, there is required more for one may make appear that it is such in a manner yet more convincingly. You will be satisfied of it if you consider it with me, Fin

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the bond of the most perfect, most sweet, and most wholesome of all humane conjunctions. And Secondly, the exercise of the most lawful, most agreeable, and most absolute authority of the world.

Nothing unquestionably is more perfect than this union, in respect of its subject, to its end, and to its manner. Marriage unites Man and Woman; that is to say, what there is of most excellent, and most perfect in the corporeal nature: what resembles in it self all the Beautys of this great Universe: what alone is of more value, than all the other Creatures together. In fine, what by the understanding and reason, with which it is endowed to the exclusion of other Creatures, has merited the glorious name of the Image of God.

What do you imagine to be the best part of this subject? It is a celestial Soul: It is an immortal spirit, an angelical and immaterial substance. It is a being, that partakes in some sort of that of God himself. *Becca* goes yet further. When he

considers its excellency, he will have it to be God himself, who, that as I may say, is come to lodge within our bodies. *Quid aliud voces animam,*

nisi, Deum in humano cor-

Sen. Ep. 32. pore hospitem. 'Tis that makes St. Austin say,

That after God, nothing is better than the Soul, *Anima post Deum nihil melius.*

As to the Body, which is the other part that Marriage unites in the Man and woman, we may affirm that as miserable as it is in relation to its substance, and to the various accidents to which it is subject, it is notwithstanding the most perfect and most excellent work of Nature, in respect of its composition; which, as the Psalmist so elegantly asserts, is all embroidery: of its aim, which is to serve as an organ to the Soul, and to be as it were its Ornament, *Corpus est vestimentum anime*, says, St. Chrysostom, The Body is the Garment of the Soul; and in a word of its use, which is to be employed in the most noble, most necessary, and most important actions of life.

Be-

Behold then the first perfection of Marriage: *viz.* That it unites Bodies and Souls; that it joynes together the two finest Creatures in the World; That it is a composition that is most rare and precious in the essence of things. This kind of Union is seen no where else, nor in any other subject. The Conjunction of the Stars is a Union purely corporeal, the Copulation of Beasts is a Union purely carnal. Fornication is a Union of Body without Soul: And Friendship, as strong as it may be betwixt two friends, is notwithstanding but a Union of Souls without Bodies. There is nothing but Marriage, that truly unites Bodies and Souls together.

Its second perfection consists in its end; which according to nature is to multiply men: according to grace is to encrease the number of the Elect: and according to Nature and Grace to retain the Sexes in the bounds of Wisdom, Modesty, and honesty, in removing the disorders of debauchery. What can be more worthy of God and Man, than this end?

I say, in the last place, that the manner of this Union likewise makes up one of its beauties. Marriage doth not only joyn the Bodies, it also unites the Souls. 'Tis much, I confess,, but there is still something incomparably greater. It not only unitess Bodies and Souls, but O surprisng wonder ! of two Bodies and two Souls, it makes one and the same Person. Man and Wife, says Jesus Christ, *are no more two, but one flesh.* Aristotle affirms of a real friendship,, that it is a soul which inhabits in two Bodies. But the union of Marriage is still much more intimate. They are no more two Bodies, but one single Body, no more two Souls, but one single Soul. They are no longer two Bodies tyed to one Soul : No longer two Souls confounded in one Body. 'Tis a something, I know not what, which is not absolutely one or t'other, but is more than both, and cannot be expressed.

Possibly the Comick Poet thought of nothing less than to represent to us the wonder of this Union, when he made the diverting peice of his
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Amphytrion. It is notwithstanding what he doth after the most natural way imaginable in the Scene of the two *Sofias*. He makes them to be of so perfect a resemblance, that they look upon one another as one and the same person. They are not at all distinguishable. They are two in number, yet but one in action and movement. They always speak by I, and not by We. They do not say, thou art there, and I am here; but I am there, I am here. *Plautus* expresses it in his Language with an emphasis we cannot render in ours. "What you would persuade me no body ever heard says *Amphytrion* to *Sofia*, that one man should be at the same time in two different places.

*Nemo unquam homo antea
hac*

*Udit, nec potest fieri eum-
pore uno*

*Homo idem duobus locis
ut simul sit.*

*Plaut
Amphyt.
Act 2. Sc. 1.*

"By what inconceiveable art could it be that thou wast at the same moment here and in the House.

*Quo id malum pacto potest
Fieri, nunc uti tu hic sis & Domi, id di-
ci volo.*

“ You may well be astonished at
“ what I have told you, replies *Sofia* ;
“ but it is a manifest truth.

Sum profecto & hic & illic.
I am both here and there.

Nothing, I confess, is more Thea-
tral than these ways of speaking,
but it must be granted also that no-
thing better explains the nature of
this strict union that Marriage makes..
There are no words that can exact-
ly represent it. One ought for that
end to compose a new Grammar.
One cannot speak of it but in making
Solecisms, and in confounding the
plural with the singular, and the sin-
gular with the plural. They are no
more two, but one flesh, says God
himself of Man and Woman. They
are one in two persons. They are
but one person in two bodies. *Ani-
ma due*, two Souls. *Animus unus*, one
mind,

mind. *Idem Velle, idem nolle*, and one will. There happens nothing to one, but what arrives to t'other. The Husband and the Wife feel the same things. They suffer the same evils. They enjoy the same good things. Grief and joy make the same impressions in each of them. *Morbo detinentur unus? Detinentur duo. Adversa premunt unum? Sensus in utroque est, utrumque risus, utrumque lachryma. Prospera lataque tenent unum? tenent utrumque* As the Phylopher so well expresses in *Seneca*. The same distempers and misfortunes reach both. If one laugh so both the other, their tears are the same, &c. This is too strong for a simple friendship: Such a one as this never appeared. Or if such a one has been found, one must necessarily suppose it to be more than a union of Spirits. You know that another was practised frequently enough amongst the Pagans, which might much contribute to the making of such friends, but which is so scandalous to nature, that you must be contented to read of it in the first Chapter of *St. Paul* to the *Romans*, without hearing it named.

But,

But, Sir, if you would be perfectly convinced that there is nothing in nature more excellent than Marriage, you are only to look upon it with relation to the great mysteries it represents. The holy Spirit has made use of in a thousand places in our Divine Scriptures to testify to us the tenderness of the Father under the Law; and of the charity of the Son under the Gospel. *I will*

H'sea. 2.

espouse thee to me for ever. I will espouse thee to me in justice, in judgment, in mercy, and in compassion. I will espouse thee with constancy, and thou shalt call me thy Husband, said God himself to his ancient

Israel. I have appropriated you, said also St. Paul.

2. Cor. 11.

Eph. 5. 23. 32.

to the new People, to one single Husband to pre-

sent you as a chaste Virgin, to Jesus Christ.

Besides the Church is called the Body of Christ, and the Spouse of the Lamb, the Song of Songs is nothing else but the Epithalamium of this Divine Marriage. Thus God was Married with the Jewish Church. Jesus Christ is also Married with the Christian

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lian Church. 'Tis thus the Sacred
 Authors represent to us that intimate
 union of the Faithful with the Divi-
 nity, and Flesh of Christ. 'Tis thus
 they insinuate to us that profound-
 nesses of love we find in his heart.
 'Tis thus they instruct us how dear
 we are to him and it, as we ought
 to make our interests of his, so he
 never fails to make ours his own.

The ancient Doctors have carried
 yet further, the perfection of Marri-
 age, when they considered it as the
 natural Image of the Hypostatick uni-
 on of the two Natures in Christ.
 One must acknowledge in effect that
 nothing discovers to us better the bot-
 tom of this adorable mystery. As
 we have seen, of one Man and one
 Woman Marriage makes but one and
 the same person: they are no more
 two, but one flesh. From thence pro-
 ceeds this reasoning of St. *Paul*, that
 he who loves his Wife loves him-
 self. The Son of God being also
 united to our Flesh, is become the
 Son of Man. He doth not think it
 point of usurpation to make himself
 equal to God, and notwithstanding
 in

in uniting himself to us by the Incarnation, he is become flesh of our flesh, and bone of our bone. By the incomprehensible force of this union he has ceased to be simply God, neither is he become simply Man. He has reunited in one and the same person those two opposite Natures, which make him to be our Emanuel. God with us. He is not only Man, he is Man-God. He is not only God, he is God-Man: but as in Marriage, the union which is made, as intimate as it is, yet destroys not the substance of the two parties which compose it, each preserving its own with its essential qualities: So the Hypostatic union of the two Natures in Christ confounds them not. The one is not absolvd by the other. They both subsist in him after a distinct and inexpressible manner, without any alteration of their essential qualities. Do not imagine with the *Nestorians* two persons; there is but one. Do not fancy to your self with the *Eutychians* a single Nature: there are two.

In a word, the Ancients affirm of Marriage, that it is the Symbol of the union

union of regenerate Souls with God. They are all in him, and he in all them. As he who joyns himself to his Wife, becomes one and the same body with her: So, says

Paul, *He who is joyned to the Lord, is made one and the same Spirit*

1 Cor. 6. 16, 17.

John 17. 21.

with him. It is by the efficacy of this mystical union that Jesus Christ said of the whole body of his

elect, *That they are but one*

Gal. 2. 20.

with him, and with his Fa-

ther; That his Apostle says, *He lives no more, but that it is Jesus Christ who dwells in him; And that the holy Spouse says, That her well-beloved*

pertains to her, and she

Cant. 2. 16.

her well-beloved. It is

the divine Love that is the efficient cause of this mystical union. 'Tis

that which produces in us this holy metamorphosis. 'Tis that which trans-

forms us into God himself. *Solus a-*

per est, quo convertimur ad Deum, trans-

formamur in Deum, ad haeremus Deo, ut

unus, unus Spiritus cum eo, Said a learn-

man, *'Tis love alone by which we are*

un'd to God, transform'd into God, we

stick

stick to God that we may be one Spirit with him. "O Love! that always burns;
 "and is never extinguished! Inflame
 "me all over with thy fire, to thee
 "end, that being consumed by thee
 "sweet flames of thy affection, I may
 "be never sensible of any other love;
 said also the same holy Soul. How
 much, I beseech you, ought one to de-
 termine in all these prospects for the
 perfection and excellency of Marriage?

All other Societies are transitory;
 unfertile, made up of nothing; or off
 a pure temporal interest. This off
 Marriage is only eternal. Death it
 self, that puts an end to all, doth
 not always conclude this, because it
 doth not only unite the Bodies: It
 unites also the Souls.

*Propert. lib. 1:
 Eleg. 10 Sen.
 Aga. 1. 4. 2.*

*Trajiçit & fali littora mag-
 nus amor.
 Amor jugalis vincit, ac
 flectit retro.*

It is likewise very fertile, and the
 fruits which it produces are more
 precious than all the Gold of the
Indies. Thy Wife, says the Prophet,
 shall

*shall be in thy House, as
 a Vine abounding in fruits ; P[sa]. 122. 3.
 And thy Children like Olive
 branches round about thy table.* In
 word, as I have already said, no-
 thing is more disinterested than the
 love of a Wife. She loves her Hus-
 band for the sake of himself, and be-
 cause she is easily persuaded that in
 his respect nothing ought to appear
 more aimable to her.

To know its whole extent, and how
 far it goes, you need only to read
 the Song of Songs in the Bible : There
 you will perceive the Air, and dis-
 cover the secrets of a certain plea-
 sure which charms the heart, and
 transports the Soul, in spite of it-
 self. It is filled with expressions so
 tender, and figures so effecting, that
 one must be harder than a Rock not
 to be wrought upon therewith. I
 know very well, that the principal
 design of the Holy Spirit, that di-
 cated to *Solomon*, was to represent
 to us the flames of the Divine Love,
 and the mystical union of Christ and
 his Church. But we can never be
 able to frame to our selves the ex-
 cellency

cellency thereof, unless we suppose the same things in the conjugal union, since the one is imploy'd therein as the lively Image of the other. This being so, it is impossible to express the sweetness and satisfaction of a happy Marriage. This wise King speaks to us of it in such magnificent terms, and exposes to our eyes all its delights in so pleasant a manner that one is transported almost out of himself. One talks of nothing there but of my Love, my particular Friend, my Dove, my perfect one, my Sister, my Spouse, of surfeiting with Love of Myrrhe, of Aloes, of Aromatick smells; of passing the day with his well-beloved under the shade of Palm-Trees, and amidst the flowers of Pomegranets: and the night, on the bosom and between the breasts of the fairest amongst Women. All this, tis true, ought to exalt our minds above the objects of the senses, and to put before our eyes the ineffable sweetness of our Communion with Jesus Christ the real Spouse of our souls: But who doth not see yet further, that man ought to find in the union of Marriage

enjoy well near the same pleasures
 that the faithful discover in their u-
 nion with God : since the first is as
 were the Plan and Model of the
 second, and that the pleasures of the
 second cannot be real, if the pleasure
 of the first is not so ?

In fine, I add that nothing is more
 wholesome than this union. Marriage
 of it self the undoubted way to
 paradise. If an infinite number of
 persons go astray, and make it the
 way of Hell, it is because they practise
 not its pure maxims, and remove
 themselves from the ends which it
 proposes. God has instituted it to be
 an excellent remedy for Man against
 continence ; and by consequence to
 contribute wonderfully to his Salva-
 tion, by carrying him to Wisdom and
 sanctity. He likewise design'd it for
 him to be a perpetual means of in-
 creasing his vertues. One has a Wife.
 One has a Husband. They must be
 loved : They must be supported : And
 in spite of their proper infirmities,
 they must make it a continual joy to
 possess one another, by a love of
 complaisance which appears in no
 other

other Society. One has Children, they must be instructed. One must labour, to make them good in their kinds. They must have examples of goodness. One must instill into their minds wholesome principles. In a word, one must endeavour to save them. Can one afford them for their Salvation the cares which Nature and Grace require, without taking some for ones own? One has troubles :: One has displeasures : One has tribulations : Alas ! who has not ?

Cornel. Gall.
ileg. 2.

*O quam dura premit miseram
conditio vita !*

O! how hard a state of life
oppresses the miserable

One must digest them in patience :: One must receive them with humility from the hand which dispences them : One must recollect all the motions of real faith and hope to avoid being overwhelmed with their weight, and to discern through all these miseries, that hand of God who delivers when it is time, and who by an adorable dispensation oftentimes

times makes of them in a Christian Marriage a source of Benediction and Grace: as they are one of Salvation and Sanctification.

It is, Sir, with the virtue of a Bachelor, and that of a married Man, as with avarice and liberality. This requires nothing but communication. That has nothing for its aim but restriction. One has the hand always open, because it loves to diffuse itself, and the other has it always shut, because it has no pleasure in gifts. The virtue of Celibacy with the men of this world is a dead virtue, that is of no use, nor profits anybody. Which made *Tertullian* say very eloquently, *Malo nul-*

um bonum quam vanum. *Tertull. lib. 1.*

Quid prodest esse, quod esse *de pud.*

non prodest? It is an idle,

barren, particular virtue, and which terminates in the sole subject, to which it is fastned. In a word it is a virtue of a carnal temperament or prudence, which has nothing of nobleness in it itself, and which, if one examines it near, will appear to be founded upon the motives of a soft delicacy.

The

The virtue of Marriage on the other side, is a living and fructifying virtue. It is a productive virtue which tends only to multiplication. It is a publick virtue. It is a virtue of example, *Omnibus patet*. It is a virtue of choice and election. It is a virtue of force and victory, and is only so upon the account of the great difficulties it has to engage with. *Virtus dum patitur vincit*, as a Poet says, *Virtue whilst it suffers conquers*.

Certamen aufer ne quidem virtus erit.

Without opposition and engaging their would be no virtue.

In a word, it is a virtue of usefulness and profitable to all the world. There is none perhaps but this, to which one may justly apply these two verses of Sententious *Horace*.

Hor. Ep. l. 1.

Ep. 1.

*Aequè pauperibus prodest,
locupletibus aequè.*

Aequè neglectum pueris senibusque nocebit.

'Tiss

'Tis equally advantageous to the
poor and rich.

And the neglect of it brings equal
damage to Boys and Old Men.

After having shewn you the excellency of Marriage with relation to the advantage of its union, it is not unnecessary to make it appear to you with relation to the authority it confers. By nature we love to rule, and to be superior. The design of making themselves equal to God, is what destroy'd our first Parents. One finds nothing so sweet as the power of commanding others, and of being obey'd. The Sacred Author lets us know that the very Apostles disputed concerning precedence. It is certain that this Spirit of pre-eminence is born with us: and one may say that it is perhaps the first of our inclinations. How much then ought men to esteem Marriage, since it satisfies it in so agreeable a manner?

In effect, all cannot be Kings in Monarchy. Dukes in an Aristocracy. States and Lords in a Democracy.

cracy. Heaven bestows this honour but on a few. Yet these for the most part marry, and are in a right to hope for Children. Thus, Sir, of all humane dominions, the paternal is undoubtedly most ancient and legitimated. 'Tis even that which has served as a foundation to all others.

Methinks there is not enough observance of this Sovereign authority of Fathers over their Children. There is not perhaps any thing in nature so pleasant, or so admirable: What delight to see this people of free will, subjected to your wills: Always disposed to obey you: always zealous for your service: always interested for whatsoever has relation to you. Do you speak? they reply to you. Do you not speak? they remain in silence. Do you blame? they are submissive. Do you command? they are full of joy. Do you give directions? they obey. Do you prohibit? they abstain. Do you make appear to them an angry countenance? they tremble and are frightned. Do you discover one of good humour and love? you fill them with contentment. In a word

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word, you do even what you please amongst them. You are the Master of their good and evil destiny. Without ever demanding of you the reasons of your conduct in their respect, they suppose it always full of wisdom, and they take a pride in a blind submission to it. As they are satisfied you can never do any thing to their prejudice, and that all your aim is but to procure their good : so they never undertake any thing against you, but on the other side they effect all they can to give you a testimony of their respect, their zeal, and acknowledgment. In fine, there never was an authority more agreeable, or more absolute than this. It is to a Father that this Verse of *Jurnal* perfectly agrees, in relation to his Children.

*Uoc volo, sic jubeo. Sit pro
ratione voluntas.*

this I will, this I command, *Juv. Sat. 6.*
my Will is my Reason.

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There is nothing that comes nearer to the Divinity, than this. And it is principally in this regard, that it is the lively image of it.

Nobis parentes sunt Deorum imagines.

Our Parents are as the Images of the Gods.

You will alledge perhaps that the great number of Subjects which makes the felicity of other Governments, is the misfortune of this, because it must needs be that all Children are none of the character I represent them. How many doth one see, that one would swear they were born only to be a perpetual torment to their Parents? If one believes *Euripides* Amongst a great multitude scarce will appear a better man than his Father. And according to *Sophocles*. There are few better; but many worse. I deny not the consequence. It is but too true. Every place is full of ill-born Children, and unhappy Fathers. But, Still in spite of this ancient Proverb *Heroum filij noxa*, and whatever the

Poe

nets affirm, it must notwithstanding
 be granted, that it is chiefly among
 the scum of the people that appear
 these unnatural Children, who in-
 fringe all the rights of Nature, and
 Grace of Heaven and Earth, like
 other *Chams* and other *Asfaloms* em-
 ploy their sacrilegious hands, either
 to dishonour or persecute their Fa-
 thers. This is rarely seen amongst
 the generous sort, and in Families
 well orderd. I add, that there are
 very few Fathers, who may not, if
 they will, enjoy with pleasure that
 dream Authority, which God has
 given them over their Children. 'Tis
 nothing which depends only upon
 education, and the manner of bring-
 ing them up.

There are three things which ex-
 tremely favour this paternal govern-
 ment, and may much contribute to
 render it agreeable and propitious.
 The first is, That Fathers do them-
 selves form their own Subjects, not
 only by the birth they take from
 them, but also by the education which
 they give them. They are in some
 Masters of their minds. Nature

puts them into their hands, like razed Tables, wherein is nothing yet written. They may imprint on them such Maxims, as they think fit. They find there no resistance. They receive the propensity they would give them without any opposition.

Terent. in Adelph. Act. 3. Sc. 3.

Ut quisque suum vult esse, ita est.

Infomuch that it depends only on them to teach them the art of obeying and respecting. They alone have the power to make them wiser. It is their own fault if they do not enjoy that Empire whereof *Seneca* affirms, That the chiefest strength consists in the love

Sen l. 1. decl. c. 19.

Subjects. *Unum est Romanorum inexpugnabile munimentum, amor civium.* In fine,

depends on them alone to inspire them with the fairest sentiments of virtue.

semel est imbuta recc-
tas, servabit odorem Testa
lin.

Hor. Epil.
lib. 1. Ep. 2.

that scent a Vessel first
 scents, will affect it a great while.

For that end you want no florid
 Rhetorick. There needs but your
 own proper example. All Children
 in general are pleased to imitate
 their Fathers, and to do all they see
 them practise. They copy them e-
 venly in their way of action, in
 their manners, and oftentimes in their
 very gestures. *Amat unusquisque sequi*
matrem parentum, says St. *Ambrose*. *O-*
mnino filius quæ viderit patrem facient-
em, says likewise St. *Austin*. Thus
 nothing is more important for Chil-
 dren than example. But nothing also
 more commodious for Fathers,
 who are capable of affording good
 examples. They may by this means save
 an infinite number of words and dis-
 courses. If we believe St. *Bernard*,
 example is the best of Sermons. *Ser-*
monius & efficax exemplum operis est.
 And after *Seneca*, there is no short-
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Sen. Ep. 6.

er road to virtue, *Longum iter est per precepta. breve & efficax per exempla.*

la. Long is the way by Precepts, short and efficacious by Examples.

The second advantage of this government, whereof I speak, is founded upon the hope, which all Subjects entertain of holding one day or other the same place their Fathers do, and of becoming in their turn the Kings of their Children. Therefore if they have never so small a stock of reason, they will take care to practice towards their Fathers those duties, which they would be displeased to see unpractised towards them, when they should possess the throne of Paternity, if one may be allowed to speak so. If we love to imitate our Fathers, we do not less love to be traced of our Children. It is undoubtedly for their interests to acquire themselves religiously towards us of that obedience, submission, and profound respect, which even nature dictates to them, and not to establish Maxims repugnant thereto, because they will establish them against themselves.

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elves. For the most part one is longer Father than Child, and so were not these Duties, as they are, the strictest in the world, by a principle of Self-love there is not a Child, but ought to hold them sacred.

Would you know what I call the third advantage of this authority of the Father over his Children? It is, that he exercises it continually under their eyes. It is, that he alone proposes to himself their good. It is, that he labours only for their advancement. This is his general design. This is his principal end. This is his single prospect. Must not Children become very ungrateful, not to honour and respect with all their power those Fathers, who undergo such pains of body and mind, and who sweat in their sight even blood and water, in order to render their condition happy, and to leave them good fortune? All have not success, is true: *Non licet omnibus adire Conitum*. But, be it as it will, all have the intention. All tend that way. All propose it to themselves. Are you not of opinion, Sir, that

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there would be even more blindness than ingratitude in Children, that refuse to submit themselves to this reasonable dominion, since it has been established by nature, and so strongly recommended by God himself in his Divine Scriptures, purely for their Salvation: and that it intirely aims at their proper good?

Behold three Characters, that are peculiar to paternal government, and which distinguish it extremely from all others. Who can dispute against this the sweetness of it? In effect, nothing is more. But it is not enough considered. I maintain that it is one of those things, which may most alleviate the cares and troubles of a Father. What pleasure is it, once again, to have Children, who like so many faithful Subjects are about you for your guard, to serve you, to love you, to respect you. What satisfaction to be able at all times and in all things to rely upon their heart, their faith, and their zeal! What contentment never to impose but such commands, as they readily perform, to say to one go, and

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and he goes; to bid another do this, and he does it! What secret joy to observe all these other-selves, these verdant plants, these rising Stars, which God has brought forth in your own bosom, to envy one another in the concern of your welfare! In a word, what extream blis to have always at one's table and about one such a troop of real friends, uncorrupted Servants, and submissive Subjects! If one regarded things as they are, where are the bitters that all this is not capable of sweetning? where are the misfortunes, that the prospect of this good would not obliterate? And yet 'tis Marriage that produces all this satisfaction for man. 'Tis that which procures him all these advantages. It is by that Channel, that God distributes to him all these favours. By consequence what can one apprehend of more use to him? What can be more excellent.

One affirms of truth, that it is what all the world believes. I assert just the same of an excellent thing, it is what all the world makes

practice of. According to this principle one may say in a certain sense, that nothing can be more excellent than Marriage. It is of universall practice; As I have already insinuated, a perpetual Celibacy was never esteemed in the world. At all times it has been regarded as a thing disagreeable to mankind, and as the Pest of Republicks. The *Romans* deprived Batchelours of Testamentary Legacies. The *Corinthians*, of Buriall. The *Argives*, of all sorts of Presents. And the *Athenians* even carried their severity so far as to whip them before their Alters upon their solemn Feast-days.

But, Sir, if Marriage is of all times and of all places, one may say that it is likewise of all persons. Birth, Death, and Marriage are the three bounds where all men meet. All are born: all dye, and almost all are married. Little and Great: Rich and Poor. Kings and Shepherds. Learned and Ignorant. Civilized and Barbarians. Philosophers and Orators. Young and Old. All kinds of Men. Of all kind of professions. Of all A-

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ages. Of all Statures. Of all Complexions. All Marry. All enter into this great Society. All get themselves admitted into the Brotherhood. There is no condition in the world, where one has so many companions. Methinks this ought to render it yet very considerable. But as nothing makes a virtue appear more splendid, than to compare it with its opposite vice; to shew more fully the excellency of Marriage; is to compare it with the infamy of incontinence, its contrary, which is the subject of the Second Part of this Work.

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INFAMY
OF
Incontinence.

PART. II.

IF I was only to treat with Saints upon this Subject, I should not have occasion to use many words in order to persuade them, that nothing is more infamous than Incontinence. To convince them hereof, it would be sufficient to tell them, that nothing is more repugnant to that purity,

ty, which they profess. But, Sir, it is with Sinners and great ones too, that I must have to do. Even with such, who for the most part are grown old in criminal habits, and who make sport of that filthy debauchery, for which Heaven declares so much abhorrence.

You apprehend that if they are insensible of the charms of Marriage, they are no less of the horrors of Lust, and that it is equally difficult to convince them of the excellency of the one, and the infamy of the other. They are a sort of people willful in their blindness. They resolve to see nothing in the first but what is irksome, in order to make it an object of Contempt. They refuse to see any thing in the second but what's agreeable, in order to make that a continual object of Concupiscence.

This disorder is even so common, so general, and so well fixed in Society, that to undertake to withdraw men from it, and to exhort them to return from an error, which it is much more easie to blame than avoid, is in some sort to make himself ridiculous ;

Max. lib. 9.

diculous ; *Blandum m-*
lum est Luxuria & qua-
accusare facilius est ab-
quanto , quam vitare ! as an ancient
Author so admirably says. That is
Luxury is a soothing evil, which we may
with more ease censure, than avoid.

'Tis certain that there is within an
apparent sweetness. ! One may affirm
of Lust, that it is the bosom of the
voluptuousness of the senses, where
sinners take their sleep with pleasures.
But O cruel, fatal, and pernicious
bosom ! one sleeps there only to be
destroyed. If on one side you taste
the sweets of Nectar, on the other,
you suck the bitter of Poyson. A-
las ! who knows not that *Samson* found
his death in that of *Dalilah* : *David*
almost his in that of his *Bersheba* :
and *Mark Anthony* the loss of an Em-
pire in the bosom of his *Cleopatra* ?

Sen. *Ædip.*
Act. 1.

——— O ! fallax bonum,
Quantum malum fronte
quam tanta legis !

Oh faithless good ! how
much ill does thy smooth looks con-
ceal.

What

What satisfactions soever the Libertines find in such wanton imbracings, early, or late, says *Seneca*, they are converted into punishments. *Sed ipsa voluptas in tormenta vertitur* *Sen. Ep. 25.*

All this is most true. Experience proves it every day in an incontestable manner, and yet men will not refrain this evil conduct. They take delight in such an error, and are pleased with so agreeable a madness. It is like a Sea, wherein they take a pleasure to drown themselves: They hold to this unhappy vice with indissoluble chains: *Toto corpore, omnibus unguibus*, as the Proverb.

We may distinguish three sorts of persons, that are engaged in the shameful commerce of the flesh. The first seeks after it by inclination, and make it their chiefest good. Another sort continues it because they cannot get rid thereof, being retained as it were in spight of themselves by force and custom, and by the fatality of their temperature. The last apply themselves to it both by inclination

nation and custom ; but they look upon this sin as a piece of gallantry and as a mode in Society which they are allowed to follow with others and without hazard. All these offenders equally deserve your horreur.

Place, Sir, in the first rank all those Libertines of Profession. All those Epecureans. All those Sardanapalians who only study to satisfy the irregular appetites of Nature, whose Belly is their God, and who seek their glory in their proper confusion, as our Apostle says. They are naturalized into their offence. It is their very Element. They are so pleased with their condition, that they are extremely unwilling to leave it. Like true Swine, they love to abide in their uncleanness.

For whom has this fair Sex been made, that is the ornament of the world, if not for man, say these Debauchees? where can he find more delight than in the bosom of a fine woman? Have not these mortal Goddesses been embraced by the Gods themselves? those Gods that are so much above humanity? Have they not quited all the charms of Olympus

in order to enjoy here below their
 voluptuous embraces? and yet forsooth, we,
 whom nature has given them in pos-
 session, must not be affected with them:
 if we are, as it is impossible not to be,
 give one single regard of theirs is
 able to enflame the heart,
 ut videndo fœmina, we Virg. Georg.
 must be prohibited to re-
 ceive their caresses, and to be enamour'd of
 them! What, say they still, we are born
 with dispositions, that draw us impetu-
 ously towards this charming object, and
 we must exert all our cares to remove
 ourselves from it. Nature it self shall
 give us an extream hunger after this
 delicious food, and we must not be satisfied
 with it in the midst of that abundance we
 receive thereof. If this ardent desire of
 ours was not lawful, Nature doubtless
 could not have afforded us the same. Ni-
 hil censeamus esse malum, quod sit a
 natura datum hominibus, says the Fa-
 ther of eloquence. And if it is good, why
 should we not receive its influence?

But, add these infamous Men, if it
 is lawful to use women, and to make
 these amorous thefts; which the great
 Jupiter himself has so often preferred

to.

to all the glory of his Throne, must not
 a man be a fool to be eternally fix'd to
 one, and to deprive himself by this means
 of the pleasing liberty of change? *Natura
 ra diversis gaudet.* What is there in
 effect that is more acceptable to man
 than variety of meats, and that happy
 diversity of all things, which this good
 Mother affords him? Is it possible that
 this man, for whom she has made all
 things, should enjoy less privilege than
 Beasts, and that she would connect him
 to one single Woman, whilst she grants
 to other creatures the licence of taking
 what they please, those, to whom she has
 given infinitely less inclination for this
 pleasure, than to Man? Has not this
 likewise obliged a thousand people of this
 world to establish Polygamy, Letters of
 Divorce, and even some to render all Wo-
 men common in Society.

Happy the Country, that is de-
 stitute of such Monsters! Happy if
 Christendom were void thereof, and
 they inclosed in those miserable pla-
 ces, where reason is extinguished
 and where men have nothing of Man
 but the Name! *Sunt quidam non re-*
sed nomine homines, as the Roman Ora-
 tor

r. Can one imagine, that there
 could be found of them any where
 else? Can it be believed that a thing
 of such absolute impiety and base-
 ness, *Nihil est aut nequius, aut turpius*
eminato viro, should come into a
 good and civilized Nation? But, a-
 s! they are every where. The
 wisest people, and best ordered
 states are no more exempt, than o-
 thers.

What horror, Sir, ought one to
 conceive for these persons, who have
 it were sworn upon the very Al-
 ters to continue all their life in the
 application of this Sin, and to make
 all the Paradise they allow of?
 Is if this very nature, which has
 inclin'd our inclination to the other
 sex, and which for the propogation
 of Man-kind makes us ardently co-
 st the same, had not given us a
 reason to discern good and evil, and
 to rule our desires. As if she had
 not placed in our minds impressions
 of shame, which are not to be ef-
 fect without ceasing to be Man. As
 one of her first Lessons, which she
 gives us, was not temperance and so-
 briety.

briety. As if one of her principal ends was not also to distinguish us from Brutes in subjecting all our senses to the empire of reason. As if the same nature did not instruct us that the pleasure of virtue is yet much greater than that of voluptuousness.

Major est virtutis jucunditas, quam ipsa voluptas, quae percipitur ex libidine & cupiditate. In a word,

Cic. in Verrem
L. 1.

as if the real happiness, to which she makes us tend, did not consist in the practice of things which are most agreeable to the excellence of our being, and which make us approach nearest to that Divinity, from whom we receive it.

The offenders of the second order are unquestionably very culpable, but they are, I confess, much less than those of the first. They deserve an infinite blame, 'tis true, for being engaged in such criminal habits; but they are in some sort worthy of our praises for being displeased therewith, and for desiring to quit them. He that affirmed habit to be a second nature has not hit

it amiss. It must be granted that nothing is of more force, and that there is a great difficulty in its conquest. *Vincere consuetudinem dura est agna*, as St. *Austin* says: And to speak with *Seneca* the Tragedian,

Didiscit animus sero quod didicit diu. *Sen. in Troad. Act. 9.*

It's very hard to forget what one has learnt by a repeated practice, and a wound often renewed is long in healing, *Vulnus iteratum tardius sanatur*; tedious is the cure of a repeated wound.

Experience tells us that a single act doth not suffice to form a habit. One must repeat it often. A man is not wicked just of a sudden, he grows so by degrees.

Nemo repente fuit turpissimus. *Juv. Sat. 2.*

But when this habit is once formed, it is not easily forsaken with ease. *Consuetudo pessima non statim abicitur*. One has need of all the efficacy

ficacy of Grace to disengage himself from it. The great St. *Austin* is an admirable example of it. After he had reflected upon the irregularities of his conduct, and the necessity that was imposed on him to convert himself, in order to be made partaker of the Salvation of Jesus Christ. How much time did he take to determine himself to it? How many delays? What difficulties in breaking his Fetters? What pleasure did he find in bearing them notwithstanding their

weight? *Delectatus morbo*

Aug. Conf. L. 6. C. 12. carnis & mortifera suavitae trahebam catenam meam, Pleas'd with the di-

sease of the flesh, and the fatal sweetness, I drag my chains about; Says he of himself. From whence appears the truth of what he writes elsewhere: that when one doth not immediately resist the evil custom of sinning; it is turned into necessity.

Behold precisely the State of these Lascivious Demy-converts. They are somewhat ashamed of themselves. They are persuaded they live ill. They even form desires of being freed from the

tyranny of Sin. Would to God, they, that our hearts were pure enough and our reasons sufficiently enlightened to disengage us once from all these effects of our Lusts! We know that our passion engages us to it, and that nothing of more necessity. But, alas! when we would dispose our selves to the practice of this virtue, we find the vice so strongly rooted in us, that it renders all our efforts unprofitable. The Law of the members fights against the Law of the understanding. Every day we take the resolution to forsake our obscene courses, and we are still infatuated so far as to present our selves incapable thereof. *habam enim me miserum fore nisi, si fœminæ privarer amplexibus,* St. Austin; behold the very condition we are in.

You will find others, Sir, that will excuse themselves upon their constitution. We are, say they, of an impure complexion. Nature has formed us in such a manner, that she has made women absolutely necessary for us. We are to lose an empire, or lose it we are compelled to follow our Cleopatra's and sleep in the bosom of our Dalilah's.

Dalila's. *It is the fatality of our Stars
and its Influence we cannot resist, tho'
we are concerned we cannot do it.*

Ovid. Trist.
Lib. 2.

*Non equidem vellem : sed
me mea fata trahebant
Not my own will but fate
still push'd me on.*

*Who is ignorant of the force of con-
stitution? who forgets the Father
Philosophy, Mores animi sequunter tem-
peramentum corporis? The inclinations
of the mind follow the temperment or con-
stitution of the body.*

It's true, there are those unhan-
py tempers, which nature seems
have given men only to destroy them-
selves. We observe those, who are so sub-
ject to the transports of anger, that
when they want occasions to exercise
it, they fall upon themselves. Like
the fool in the Poet, who ran after
his own shadow with a stick in his
hand, in order to be revenged of it,
because it represented him much bigger
than he was. There are others
so extraordinary lascivious, that no
thing is capable of qualifying them
from

ry of their brutality. Witness that
monster of immodesty, of whom Ju-
venal.

*Et lassata viri, necdum
satiata, recessit.* Juv. Sat. 6.

With repetition tir'd,
the infatiate Whore retires.

As you are wise, and of a regular
induct, I question not, Sir, but you
know all these debauchees. And who
knows not? In short, habit and com-
pulsion are very idle excuses in
the Tribunal of the Divine Wisdom.
They are even of no validity in that
human wisdom. This knows its
force and tyranny, I confess, but it
tests those who practice not all due
efforts to surmount them. It says,
true, that man is prone to Sin, but
to remain in his error is proper to the
beast. *Est humanum peccare, sed belui-
um in errore perseverare,* Humane frail-
ties, but perseverance denotes a
rational Nature. There is no man so
barbarous, but education can civi-
lize.

*Nemo adeo ferus est, qui
 non mitescere possit,
 Simodo cultura patienter
 accomodet aurem.*

*Hor. Ep. L. 1.
 Ep.*

Sure there is none so miserably
 wild,
 But wholsome precepts may re-
 duce to mild.

As great as the number and crime
 of these lustful persons is, those of the
 last Order surpass them still extream-
 ly. Here, Sir, I would have you re-
 collect all the motions of your me-
 desty to detest the most execrable
 thing, that it's possible to imagine.
 The Libertines of the first Order are
 doubtless very abominable. Nothing
 is more horrible than their conduct
 and there is not one of them, but
 most justly entituled to what a Chr-
 stian Poet says of the wickedst Man
 in the World, with as much elegance
 as truth.

Susq.

Susque velut vivit sus moritur jure velut.

Hog like he lives, and like a Hog he dies.

But why should we be surpris'd ? Are not these unhappy wretches professed Atheists ? They allow neither Heaven, nor Hell : and they equally ridicule Religion and God, who is the object of it. Their Libertinism is a necessary consequence of their pernicious principles.

Those of the second Order, are, I confess, so much the more criminal, they know their Duty, and perform it not ; as they sin against the light of their proper Conscience, and they are acquainted with the Law of God, which is, that they who do these things are worthy of death : but they are the first in condemning their own conduct. They grown under the weight of their infirmities, they acknowledge that they are lost without the intervention of God's mercy. They intreat him to deliver them from the slavery of their passions. And what delight soever they

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find

find in the crime, they have no sooner committed it, but they feel shame and remorse, at least generally. This is some alleviation comparatively to the former.

But where can one find terms of force enough to represent the enormity of the Crime of these last offenders? they not only abandon themselves to the filthiness of Incontinence but which is a Prodigy of iniquity they think a Christian may do it with impunity. They look upon it as a lawful thing, and practice it without any token of shame. Not the least scruple of committing the same. They do it with as much delight, as a Fiddler drinks water. It is the proper element of their flesh.

Can one believe, say they, that what is so natural to man, so universal, and authorised by the example of all sorts of Persons, and all sorts of Nations, that what is practised by those very people, who prohibit it to others, should be a sin? What is more ordinary, and of more general use, more extensive, and more constant than the sport of love?

vitium commune omnium

est.

*Gerent in A-
delph.*

Is the common vice of
all Men.

Certainly, say they, *this cannot pass
for a sin, and if it be one, it is at most but
a venial sin, which of its nature is not
damnable.* In a word, they are so de-
generate to say, that the worst which can
happen to them is, that if they are
damned, it is with company. O mad-
ness worthy of Hell ! Is it not very
amazing, that persons of this opinion
should dare to call themselves Christi-
ans, and that they should be impudent
enough to dishonour every day by
their presence the Sanctuaries and Al-
tars of the God of Holiness ?

Methinks there needs but a little
good sense, if they had no other
helps, to convince these detestable
contaminants of the most prodigious
blindness that ever was. Shall custom
be able to change the nature of things,
and to make that become a good which
of it self an evil ? If we were in the
Persian Climate, should we be under an

obligation to adore the Sun under pretence that it is the mode and Religion of the Country ? Must we on necessity ruine our selves, because others do the same ? we may, 'tis true, be sometimes deceived in the Judgment we make of things ; we may take that for a virtue, which is but a vice at bottom.

*Fallit enim vitium speciem
virtutis & umbra.*

Juv. Sat. 14. Vice deceives with the
borrowed shape of vir-
tue.

But when we are once persuaded,, that what we do is a sin, and we don't cease to commit it under pretence that it is publick, and of common use, nothing can ever excuse us. We are worthy of the utmost punishments. What shall we say then of those wretches, who upon this foundation abandon themselves to the dissolution of Lust : That is to say, to what Cicero himself, as much Pagan as he was looks upon as the greatest of all evils, *Nihil est malum, nisi quod tur-*

aut vitiosum est. There
 nothing ill but what *Cicer. Tuscul.*
 base and vicious.

We shall observe in the sequel a
 little more particularly the vanity of
 all these illusions, and the enormity of
 the crime of all these kinds of Liber-
 tines. But, before we leave them,
 we pleased to remark, Sir, that this
 filthy debauchery, which is the subject
 thereof, is a many-headed Monster,
 and a spring which divides it self
 into several rivolets. To speak pro-
 perly the men of the world acknow-
 ledge no other incontinence, than
 that of the Body, which is accomplish-
 ed by the union of Sexes. But the
 Gospel whose morality is infinitely
 more holy than that of men, establish-
 es four others besides that, which it
 likewise affirms to be very criminal,
 to wit, that of the heart, that of the
 eyes, that of the mouth, and that of
 the hand.

The incontinence of the heart is
 nothing else but the Concupiscence
 of Women, and a violent desire of
 being joyned with them, through the
 sole principle of a sensual pleasure.

Naturally we find a satisfaction in the thoughts of a handsome Woman, and we revolve agreeably in our minds the remembrance of what we have seen aimable in them. When that blind Boy whom Paganism yet more blind has made a God, has once pierc'd the heart with one of his invenom'd Arrows, he produces there immediately all the motions of his immodest mother. Then it is, Man becomes Frantick, and void of sense. All his conduct is but a pure extravagance. He is no more himself, but the object's that inflames him. It is a shadow that pursues him every where. His continual thought day and night. His watchings and his dreams are full of it, his imagination represents to him continually the Image of her whom he adores. Her idea is always present with him, and he imbraces it with the same pleasure as if he held her effectually in his Arms.

Hanc

Ilanc specto, teneque sinu

pro conjuge vera

Her I behold, and as my

real Wife embrace.

Ovid in Leodamia.

This infamous love so captivates all the senses and all the faculties, that the principal end the Soul proposes to it self, is to satisfy the passion. Need one be amazed after this, that *Melantius* assures us with *St. Paul* that nothing is so disagreeable to God, as an impure mind, and a lustful Soul: *Nihil est tam invisum Deo, quam mens incesta & animus impurus.* There is nothing so hateful to God as an incestuous and impure mind.

You will admire perhaps that I give to the eyes a particular fornication. But, Sir, without doubt you have not forgot what *Jesus Christ* says, That a Man who looks upon a Woman *Mat. 5.* with an eye of Concupiscence has committed adultery with her in his heart. You know likewise that *St. John* speaks of the lust of the eyes. And you are not ignorant

norant that nothing is more common in the world, than this sort of wantonness. I dare even affirm, that the eyes corrupt the heart, and the one would be innocent, if the others were not faulty. In effect the eyes are the Gates or Windows of the Soul. It is by them that objects enter into it ; and these objects excite therein the motions of Concupiscence ; from whence comes this common Axiom, *Objecta movent sensum*. 'Tis for this *Quintilian* regards the eyes, as the path which leads Vice into the Soul.

Vitijs nostris in animo per oculos via est. That *St. Austin* says, a lascivious eye is the messenger of an immodest heart, *Impudicus oculus impudici cordis est nuncius* : and that the *Athenian* Orators would have us judge of the manners of men by their eyes. *Oculi morum indices*, The eyes are the interpreters of the inclinations and manners.

One cannot sufficiently aggravate the disorders of the sight. By that was sin admitted into the world, and by sin death, and by death the end of all

All men. The Fruit of the Tree of Knowledge was fair to see, says the Scripture *Eve* beheld it. She desired it. She eat of it. She sinn'd. One may say that a fine Woman is this prohibited fruit. But where is she that is not pleas'd to look upon it? The best of men cannot refrain. They do it oftentimes without any design to offend God. They propose nothing to themselves, if you will, but to admire the excellency of the Workman in considering so curious work. But the Devil more ingenious than they, makes use of this sight to kindle in their hearts the fire of concupisence.

*Si nescis, oculi sunt in amore
duces.*

If you know it not, the
eyes are the first guides
to love.

*Properit. L. 2.
Ep. 12.*

They come at last to desire this fruit. Their flesh is tickled with hopes of possession. They unhappily destroy themselves by this means.

Virg. Eclog. 8. *Ut vidi, ut perii, ut me malus abstulit error.*

Alas there are but few now a dayss like *Job*, who made a contract with his eyes not to look upon a Virgin. One sees every where lascivious eyes. The Publick walks serve only to exercise their immodesty. They respect not even the Altars of the Lord, and the Assemblies of his People. If a man discovers a Lady there of a well made, agreeable aspect, he willingly prefers the pleasure of observing her, to that of discharging the duties of Piety. There needs no more to freeze the hottest devotion. *Homo ex humo sine humanitate non est homo.* Man is made out of the earth, nor is a man without humanity.

By the lust of the mouth, I apprehend those filthy Words and Songs, so unbecoming and lascivious, that hurt chaste ears, that excite the reddest modesty, and whereof the use notwithstanding is so frequent amongst men. This is certainly a species of fornication, as well by the pleasure that

that is taken in uttering these obscenities, as because they are the kinders of concupiscence, and contribute much to the corrupting of the affections. One may even be assured without fear of a mistake, that those who are pleased with such kind of discourses, are already very much corrupted in their hearts. In effect, the mouth speaks only from the abundance of the heart, as Christ himself. One is the interpreter of the other. The mouth speaks ill, because the heart thinks ill. The effect pursues the nature of its cause : and such is the principle is, such also is the effect. *Ream linguam non facit, nisi mens rea.* We may even affirm ; that these lascivious tongues are almost an infallible proof of a licentious life ; for as St. *Chrisostom* says, *Verba sunt signa rerum*, Words are the images or representation of things. The words of men very often give us to understand what they are.

There is very little appearance that a man will not act as he loves to talk, and that being immodest in his conversation he should not be so in his conduct.

If

If in the morality of our Saviour one must give an account of useless words, which are neither good nor evil; Judge, Sir, what a reckoning those will have, who make these impure and hurtful words a subject of diversion, and who have contracted so large a habit of them, that they cannot express themselves, whether in speaking, or in writing, without naming every thing by its name; As the *Plantus's*, the *Horaces's*, the *Ovia's* of the time past, the *Rebalai's* and the *Montaign's* of our time. It must be confessed that nothing is more unworthy of a Gentleman, than this manner of action. Modesty is the thing of the world most agreeable to Man, but especially essential to a Christian. It is a character that denotes him from all the rest. What was more carefully and earnestly recommended to us by the Apostles, than a purity and sanctity in all our conversation?

In fine, what shall I say of the excesses of the hand with relation to this miserable sin of wantonness. O God, what abominations! what obscenities

ies ! what unlawful uses ! what in-
 ous things, which one durst not
 ther think or relate, doth it not
 nmit ? This crime, which modesty
 ll not suffer to be named, as com-
 n as it is, is ne'er the less enor-
 ous. It was long since struck with
 e curse of Heaven in
 e person of *Onan*, Son *Gen 38. 9.*
Judah, whereof the
 ipture tells us.

Is it a wonder after all this, that
 ed should have so much horror
 r this crime ? Is it any surprize that
 should thunder against it such dread-
 menaces ? It is matter of conster-
 tion that he should join to it an he-
 litary curse upon families ? In a
 ord, that he should so often bring
 on the people and upon private
 rsons such terrible marks of his
 spleasure ? It must be granted that
 thing is more frequent in Holy
 ripture, than prohibitions to com-
 it this Sin, and the examples of its
 nishment. It is not in the Deca-
 gue alone, that God says, Thou
 alt not commit Adultery. He speaks
 in a thousand other places of his
 word,

word. The New Testament especially recommends to us nothing else. The Sermons of our Saviour, and the Epistles of the Apostles are filled therewith. Their principal end is to dispose us to a purity of body and mind : and they protest that nothing is more displeasing to God, than the polluted Garment of the flesh. It is not *Sodom* and *Gomarrha* alone that has drawn down the fire of Heaven. Alas ! a thousand other Cities, and an infinite number of other sinners have been consumed in all Ages, and all Nations upon account of this unhappy Lust. But admit there was nothing else except the punishments of another life, and that hideous Lake of Fire and Brimstone, to which in the Theology of Jesus Christ and his Apostles it necessarily leads men, need there any more to convince us, that nothing is more pernicious, and ought to be more sovereignly hated by us ?

Is it not strange, perhaps you'll say, that God who knows Man so well, should with so much exactness prohibit a thing, which is so natural to him.

m, and that he should condemn him
 the punishments of Hell for a Sin,
 which it is almost impossible for him
 to commit in one of those kinds
 you have treated of? doth not St. *Paul*
 say, That the flesh is not
 subject to the Law of *Rom. 8. 7.*
 God, neither can it be.

I reply, Sir, that this great propen-
 sity it self, which Man naturally has for
 this debauchery is one of the princi-
 pal reasons, that have oblig'd the Cre-
 ator to joyn so much punishment to it,
 and to thunder so many Curses upon

If inspite of his prohibition and
 his threatnings, Man is insolent
 enough to abandon himself to it as
 much as he doth, judge to what ex-
 cess he hath pushed on the crime, and
 what he had been able to attempt
 without it.

*nihil est, quod non effra-
 no captus amore Ausit.*

*Ovid. Met.
 L. 6. Fab 8.*

It is then to abate a little the impetuosity of this furious passion, that God has used him so. He has been pleased to punish with most bitterness and severity the vice, where Man finds most pleasure, and for which he has most inclination, to the end that the fear of so formidable a chastisement, might be as a Bridle to retain him in his duty. There are few of those persons left, of whom one might assure firm,

Oderunt peccare bona virtutis amore.

Hor. Epist.

L. I.

They hate to sin for the pure love of virtue.

Most frequently we love this virtue not for its own sake, but by reason of the punishments that attend vice. *Difficile est persuadere hominibus honestum propter se ipsum diligendum.* 'Tis

Cic.

difficult thing to persuade men that virtue is to be lov'd for its own sake. If there was no good to hope for in practising the one, and no evil to fear in committing the other, we should become

become

as wicked as the very Devils.
 Our Love and our hatred are equally
 concerned. God proposes magnifi-
 cent rewards to our virtue, and ter-
 rible punishments to our vice, in or-
 der to tyè us fast to the one, and to
 remove us from the other. 'Tis cer-
 tain that this fear, as servile as it is,
 becomes extreamly advantagious to
 us, and is of great assistance to rectify
 our manners; from whence comes
 his saying of Divine *Plato*, *Ubi timor,*
et pudor, Where there is fear, there
 is modesty. And that of the learned
Italian, That there is no conversion
 where there is no fear. *Em n latio nulla,*
et nullus est metus; There is no punish-
 ment where there is no fear.
 I grant that it is very difficult to
 practice the duty of that Evangelical
 continence, to which our Baptism en-
 gages us. Of this kind of sin, which
 is usually calls the favourite sin, the
 intonness of the flesh is that of all
 rest, which is hardest to get rid
 of. 'Tis that which our Saviour al-
 ludes to, when he speaks of pulling
 out the eye, and cutting off the hand.
 The rougher the Fight is, the more
 glori-

glorious is the Victory. *Non est gloriosa victoria, nisi ubi fuerint laboriosa certamina*, as St. Ambrose says. There is no glorious victory without a difficult engagement.

God in prohibiting us this wantonness, commands us at the same time to sacrifice to him all those unhappy inclinations we have to commit it, which so agreeably flatter our senses. Nothing is harder, I acknowledge, to such carnal men as we are: but nothing is of more necessity, nothing more just.

Hoc decet, hoc leges, jusque, pudorque jubent.

This every Law and Modesty requires.

You must needs be fully convinced of this, if you reflect upon the horrible miseries that fornication draws after it. I have already hinted them in divers places. But one can never produce them all, so great is the number of them. It stupifies the mind. It blinds the understanding. It corrupts the will. It weakens the memory

Luxuria

Acuria sensum hebetat ,
Fundit intellectum , me- Creg. in Moral.
am obdurat. It sullys
 the affections. It impoysons the
 virtues. It fortifies the vices. It in-
 rupts the quiet of the Soul. It puts
 into a perpetual agitation. *Sævus*
vinum stimulus est libido,
nunquam quietum as- Amb.
sum manere patitur. No-
 cesses it fervet, die anhelat. So that what
 satisfaction soever our unhappy flesh
 finds in it, it still discovers more of
 bitterness.

Plus aloes quam mellis
habet.

Juv. Sat. 6.

It has more of bitter,
 than sweet.

We ought to affirm no less in rela-
 tion to the miseries it makes the bo-
 dy suffer. In general, it is extream-
 weakened with it.

es adimit veneris dam-
rosa voluptas.

Ovid de Pon-
 to.

The fights of Venus much
 abate our strength.

The

The greatest part of those distempers, that Physicians call Chronicas which are the sharpest and most incurable, proceeds from thence. How many other debaucheries doth this occasion to those, who are plung'd here in? what pains, what infirmities doth a man incurr for the sake of a pleasure, that's equally short and unprofitable, says that eloquent mouth

ancient Rome? *Plerique*

Cicer. L. 1. propter voluptatem & propter
viam, & non necessariam

tum in morbos graves, tum in damna, tum in dedecora incurrunt. There are some foolish enough to chuse rather to dye than to discover their shame by a modesty, that *Horace* has reason to misinterpret.

Hor. Ep. L. 1. Stultorum incurata pudor
l. 16. malus ulcera celat.

Almost all the inconveniencies of Old Age are owing to a Licentious Youth, but how few are there that attain to it, by pursuing this path; there needs an exceeding strong temperament to live long in such a course. The

maxim

maxim of *St. Chrysostom* is certain and
 general, *Luxurioſe viventes ſenes fieri
 expedit.*

What prejudice doth not this very
 ſt cause a man in his fortune? What
 could hinder *Mark Anthony* from
 maintaining the Empire of *Rome*? what
 ſide *Paris* loſe his *Troy*? How many
 perſons become miſerable every day
 through this occaſion? Doth it not
 impoveriſh the rich, and obſtruct the
 poor from growing ſo? How many
 there, who like the Prodigal in
 the Goſpel ſpend all their eſtates with
 women of corrupted lives, and after
 they have ruined themſelves by the
 exceſſes of this debauchery, naturally,
 if it were, fall into an Hoſpital, or
 a priſon? For an adulterous
 woman, ſays the wiſe Prov. 6. 26.
 In, a man is reduc'd to a
 ſeſel of bread.

All theſe calamities are undoubtedly
 very great, but approach not the loſs
 of Salvation, which very often attends
 the ſin of Luſt. The Whoremong-
 er, ſays the Scripture, ſhall not inherit
 the Kingdom of Heaven. Their por-
 tion is in a lake of Sulpher. In effect,
 this

this of all sins makes the most impenitents. There is not one that is more pleasing to the flesh. 'Tis found agreeable in every Age. The very Grey-beards are no less subject to it than youngmen. If they have less vigour, they are oftentimes more concupiscent. The two Elders in the Story of *Susanna*, who were so taken with her beauty, and seeing her naked in her Garden burnt for love of her, are a very sensible example of it. If old-Age be impotent in respect of action, it is not so in respect of desire. When old, we always wish to do what we did being young, and if we are not able yet we find a sort of pleasure in desiring it, and entertaining our selves with it, as *Plato* said of himself. O God! That ever Man should be so wretched as to endanger eternal and infinite joys for such insipid, short delights! That Men of such contrivance and wisdom in the civil and politick life, should be capable of such a monstrous indiscretion. That our loss should depend on the Eye of a fine Woman! That a little simple Skin extended over the flesh

and

and covers nought but blood and
 ones should have force enough up-
 our minds to make us renounce
 our largest Interests, and all the hopes
 of Paradise ! How much reason have
 I beseech you, to humble our
 minds in the thought of so much in-
 imity ?

In a word, Sir, if you are not yet
 persuaded, that nothing is more infam-
 ous, or more pernicious than Lust,
 consider the disorders which it causes
 in the world and in Families, then
 question it if you can. One must
 refer to this detestable Sin the greatest
 sort of general and particular, pub-
 lick and domestick quarrels. How
 often has it embroild States, and over-
 grown Empires ? How many Wars
 and disputes has it occasiond ? How
 many Marriages has it disturbed, and
 made unhappy ? If a man considers, he
 will find that it is the Origine of al-
 most all the thorns of those, who suc-
 ced ill. If Husbands lov'd their Wives
 tenderly as *Ulyssis* did his *Penelope* :
 and if Wives were as faithful to their
 husbands, as *Penelope* was to her *Ulyssis*,
 it is certain that we should not see a
 F hundredth

ters of Divorce have been of use, and are at this time amongst divers People of the earth. This objection is natural to the matter I treat of: and it immediately seems so favourable to the inclinations of the flesh, that it is no wonder it falls into the minds of all men: and that Fornicators make use of it to flatter themselves in their irregularity. It is long since that these sort of Persons, and several ancient Heriticks have prevailed thereby to authorise their evil conduct, and pernicious sentiments upon the subject of intemperance.

To which I answer first, that God from the beginning of the World established Marriage between two Persons only, *Man* says he, shall leave

his Father and Mother
Gen. 2. 24. *and joyn himself, not to several Wives, but to one*

Wife. Not to Harlots and Concubines, but to his wife; not to the wife of his Neighbour but to his own; they shall be, adds the Creator, not three, four, five or six, but they shall be two in one flesh.

h. Could he Condemn more ex-
 celly, Fornication and Adultery,
 Polygamy, and keeping of Concu-
 sines?

Secondly, The example of the Patri-
 archs and Kings of *Israel* makes no
 consequence against a Law so express
 that is, because according to sever-
 al Fathers of the Church, if they
 did not confine themselves to it, it
 was through a very particular and
 mysterious permission of God. Not
 to say that as good Men as they were,
 they were still men; capable of sin-
 ning like the rest. *David* himself as-
 sures us, that there is not one just
 man; and *Solomon* says that the most
 perfect falls seven times a day.

Nemo mortalium omnibus horis sapit.

No Man is wise at all times.

It must be confessed, that herein
 they were seduced by their temper;
 that the force of custom and ex-
 ample of Idolatrous Nations, in the
 midst of which they lived, contribu-
 ed much thereto. But at the same
 F 3 time

hundreth part of those disgraces that we do. They are owing to the want of this common wisdom of Men and Women, at least generally speaking. From this principle arise those evil humours, and cruel jealousies, which cause to them both such smart vexations.

But it is not only in this that Incontinence is fatal to the World. It is likewise in this respect, *viz.* That it aims at nothing but its ruine in averting Men from Marriage; which is the true principle of its preservation. Would you know the difference between Marriage and Fornication? Marriage propose nothing to itself but the propagation of Mankind, whereas the other aims at its destruction. *Adulter non prolem, sed voluptatem querit*. Marriage glories in the production of Children. Fornication is ashamed of it, and tends only to obstruct their generation. What horrors, what infamies are practis'd for that end? 'Tis easie to conceive them. But it would be indecent to express them. So that the world receives from this vice a prejudice proportioned to all those great advantages which it draws from Marriage, where-

whereof I have discoursed in my first
 part. Will you not confess after all
 this, that it is the greatest of all
 crimes, and that *Cicero* could not have
 said better, when he said that all evils
 put together were not equal to this?

*unum in locum collata sint omnia mala,
 in turpitudinis malo non erunt comparan-*

As to what remains, I distinguish
 it between Fornication, Adultery,
 and keeping of Concubines. Yet I know
 you might observe difference: for all
 concubine-keeping is a Fornication,
 but not all Fornication and Adultery is
 keeping of Concubines. How-
 ever, all this is but one and the same
 species of Sin. It is one in it self, and
 only diversified by the State of
 those who commit it.

But why do you so severely prohibit,
 will say perhaps, a thing that Mo-
 ses himself permitted to the Jews, and
 which was practised by the Patriarchs,
 and the ancient Kings of Israel? A-
 braham and Jacob had many Wives, and
 various Concubines. Solomon had even
 the number of a thousand; and Poly-
 my, keeping of Concubines, and Let-

time we ought to be persuaded that God bestowed on them the Grace of Repentance ; and to admire the ways of his eternal Wisdom, which has often times made use of the proper sins of its own Servants, to make us apprehend exceeding miseries. Which made St. *Ambrose* say, that the very faults of the Patriarchs were advantageous to us. *Instruunt Patriarchæ non solum docentes, sed etiam errantes.*

In effect, St. *Paul* discovers to the *Galatians* a great mystery in the Concubinary Union of *Abraham* and *Hagar*, and in the birth of *Ismael* his Son. Are not we acquainted likewise that the very incestuous Fornication of *Judah* with *Thamar* his Daughter in Law, has served Providence to make thereof one of the Characters of the humiliation of *Jesus Christ* ; who according to the flesh was derived from *Pharez*, one of those Children that sprung from this unlawful copulation. And it is in this consideration that a holy Man has ventured to call even the Sin of *Adam* happy, because without it we had been deprived of this Great

Great Redeemer, who makes all the glory of our Nature, and all the comfort of our Souls. O!

Quid culpa, quæ tal. in me- Greg.

quid habere Redemptorem.

Moreover the faults of the ancient Patriarchs ought to advantage us by way of precaution. Besides we live under a dispensation infinitely more than that of the Patriarchs and Jews. *Moses* for the hardness of their hearts allowed them divers things, that *Jesus Christ* has prohibited us. But do not we know that the Church was in its Infancy under the Law, and that it is in its Manhood under the Gospel? It would be shameful for us to be no wiser than they, and to practise in this perfect age of grace, where we are arrived, the same actions they practised under the imperfect age of the Law. If

your Justice doth not exceed Mat. 5.

of the Scribes and Pha-

rees, ye shall not enter into the Kingdom

Heaven, said the Master to his Disciples. That which is in some sort

supportable by the Law of the Jews,

and also by the Law of the Maho-

metans, can never be so by the Law of Christians. They have engagements to a purity of manners, which other men have not.

*Ter. in Hea-
ut.*

*Aliis scilicet, tibi non li-
cet.*

The blindness of Pagans and Infidels excuses a part of their crimes. They may say with one of their Poets.

*Sed partem nostri crimini
error habet.*

Orid. T. 4.

L. 3. El. 5.

Part of my crime was caused by mistake.

But nothing can excuse us Christians: and we should be so much the more faulty to live with the same remission, as we have a perfect knowledge of the will of God; of virtues and vices; of what is necessary to be done, and what to be avoided in order to attain to salvation.

The Jews of the first Christian Pentecost, after having been convicted of infidelity and felony against Je-
su

is Christ by a Sermon of *St. Peter*,
 died out in the motions of their sad-
 ness: Men and Brethren, what shall
 we do? If the things which I have re-
 presented to you concerning the sin
 of Incontinence have an influence up-
 on you, and you ask me just in the same
 manner, what you must do to avoid
 it, I answer to you in the first place
 what *St. Peter* replied to the Jews,
 repent. There is no method more
 secure than that, in order to put of-
 f entirely the bondage of the passions;
 to say better, it is the only one
 whose success is infallible to that end.
 When a man is truly converted, he
 has a holy dislike of himself. He de-
 tests his precedent conversation. He
 has a horror for his crime. He finds
 no further pleasure, but in the enjoy-
 ment of his God. He has a disgust
 for all the vain delights of the flesh.
David, Magdelain, and *St. Austin* are
 great and admirable examples hereof.
 I reply to you in the second place,
 marry. In effect, although there is
 no condition happy enough to be per-
 fectly exempt from all the blots of In-
 continence, and that a thousand mar-

ried persons fail not to render themselves faulty, yet it must be granted that Marriage is that of all conditions of Man, wherein he may best be cured. 'Tis what *St. Paul* instructs us in that exhortation, which he makes to all men : To avoid Fornication, says he, let every man have his own Wife, and every Woman her own Husband. This, Sir, shall be the subject of my Third Part.

OF THE
MOTIVES,

Which might reasonably Induce
Men to MARRY.

PART. III.

Methinks, Sir, to represent to an honest Man the Excellency of Marriage, and the Infamy of Incontinence; the great advantages of the one, and the dreadful horrors of the other, were enough to produce in him an inclination to marry

marry without any further enlargement. Nevertheless there are divers other Motives which may dispose them to it : and they appear to me considerable enough to make a particular part of this Treatise.

To begin where I finish'd the other, you ought to observe that Marriage is an essential remedy to Incontinence. Whatsoever you do to subdue your flesh, and to allay the fire of its lust, you will not easily accomplish it without Marriage. Retirements, Fastings, Disciplines, Macerations, may lessen part of the forces of this formidable enemy, but not absolutely overcome him. Without a particular favour of Heaven, he will always triumph over your power ; and in spite of all the cares of your piety, you'll find it hard enough to avoid falling into one of the Fornications I have discoursed of. Nothing but Marriage can naturally cure you. That's the true Antidote against this mortal Poyson. I repeat it once more : To avoid Fornication, let every Man have his Wife, and every Woman her Husband. Ought any one to ques-
on

on after this the efficacy of Marriage, to deliver us from this pernicious malady? should we not believe in an Apostle, who brought all he has said to us from the third Heaven, and who has given us nothing but what he received from the Lord himself? who could judge better than he, of our necessities? I am surprised that after so express an Order to Marry, and so authentick a testimony of the necessity of Marriage in reference to Salvation, there should be a single man in the world, that can have it in contempt.

This is so much the more amazing, as this Order is as ancient as the World. It is not from St. *Paul*. It is from God himself. As soon as he had formed Man, he gave him a Wife. He married him. And he commanded all his descendents to marry. Jesus Christ has renewed the precept under the Gospel. I don't pretend, Sir, that this command is absolute and obligatory for all men, as some have been of opinion. A man doth not absolutely disobey God by remaining a Batchelour, provided that

that he lives piously in that state. How many persons are there, who are improper for Marriage? But I affirm that herein God was pleased to let us know, that it is a condition very agreeable to him, and is extremely necessary to fulfill all the duties of humanity, and to accomplish all the ends of our Creation. The Apostle discovers in it another advantage for Man, that is yet more important: To wit, as I have said, that it may much contribute to make him live piously in causing him to avoid Incontinence. Infomuch that he answers at the same time, both the end of Nature, which is to multiply men: and the end of Grace, which is to sanctifie them.

Let us assert then of Marriage with relation to the men of the world, that it is the true path of wisdom; that there is no condition more secure for man, and that

Calera caca via est.

Ovid. amor.

The other is an obscure path.

Never.

Nevertheless I am not unacquainted with those words of our Saviour,

unt qui se castraverunt

propter regnum calorum. Mat. 19.

As there is an infinite

number of Libertines within the fasted Bonds of Marriage, it is not to be question'd but that in the engagement of vows there is also a great many persons, who live in an exemplary purity. I respect their Character, and have a veneration for their virtue. But besides that all men cannot become Hermits, nor espouse a convent: and that the number of those who do, is very small in comparison of those who do not, who knows not the difficulty which the greatest Saints have had to vanquish the stings of the flesh, and to preserve an incorruptible Celibacy.

'Tis certain that what is most difficult to observe is the Law of Conchance. Perhaps the best man of the world doth not acquit himself of his duties with all the exactness of the sanctuary. This saying of the Son of God is but too true, *That which is*
born

born of the Flesh is Flesh. As I have often remarked in the precedent parts, nothing is more infirm than Man.. The sight of a Woman, that is to say, a handful of dust; of a thing which at the bottom is nothing but a heap of rottenness and corruption with relation to that body which is adored, easily puts an end to all his constancy, and makes him oftentimes forget all his wisdom.

O miseræ hominum mentes !

O pectora ceca !

Lucret.

O miserable minds of man,
Oh ! blind understanding.

What ought to persuade us more, that Marriage is a remedy good for all men in general, and that the Creator who ordained it, knew very well that nothing was more necessary for us ? It was said long ago, *Qui abhoret a societate conjugali, vel Angelus est, vel stirpes.* One must be either insensible, or above sensibility to be able to pass by this Matrimonial Union.

I cannot forbear, Sir, at present to improve the usefulness, to say no worse, of the Celibacy of Lay-men. If it be a virtue, certainly 'tis none of the most considerable. It is even of the nature of those, which very often lead the way to vice. What advantage doth it bring to them, unless it be to expose them to great temptations? unless it be to deprive them of a very commodious assistant, such as a Wife is? unless it be to renounce the sweetest of Societies? And this, as I know not what difficulties they bring to themselves; whereof one part is purely imaginary, another is annexed to all the conditions of life, and the rest is nothing in comparison of the real pleasures of Marriage. What advantages likewise return from thence to the Republick? People are oftener scandalised than improved thereby, and very often are seen examples of them, which more deserve our honour, than our imitation. I speak of worldly Batchelors, and not of such as are withdrawn from the world, and consecrated to the Almighty.

The

The most favourable judgment that one can make of the wisest Celibacy is, that it is a virtue which doth neither good nor evil. Now for this reason that it is without action, one may say that it is a kind of vice: for according to *Cicero*, *Virtutis laus omnis in actione consistit*. From whence comes this of *Silius* the *Italian*.

Actio si desit, virtus est futile nomen.

Virtue's a useless Name without practice.

Celibacy then has nothing but the name of Virtue. It has neither the effect, nor the truth of it. It is a simple quality, which is very often founded upon the temper and constitution of bodies; or (which is of less importance) upon the maxims of a carnal prudence.

After all man was made for Society. *Non solum nobis*

Cic. L. 2. nati sumus. We are not born for our selves only.

It is not good that man should live alone, says God himself.

Est opus auxilio———says Ovid.

we have need of help.

Tristis eris, si solus eris:

You'll be sorrowful if your alone.

The testimony of a single person
of no account amongst Lawyers.

vox unius, vox nullius. And as the
other of Philosophers says, two are
better than one, both for council and

action. *Duo simul viven-*

& intelligere & agere *Arist. L. 8.*

ut potentiores quam unus.

The Divinity it self which is but one

essence, is notwithstanding more

than one in person. And why has

God created two Sexes in Nature, if

was not to make us understand

that one is necessary to the other,

and that they cannot subsist with-

out being joyned together. Are not

living creatures bent that way by

natural inclination? Is it not this

mutual love of males for females,

and females for males, that multi-

plies their Species, and preserves the

world?

Nec

Ovid.

*Nec caant pecudes, si le-
vis absit amor.*

If we beleive the Naturalists, this desire extends to insensible things. They tell us of divers Plantss that can neither encrease nor fructifie without company, as the Palm amongst others. And can Man after this without violating in some measure the rights of Nature, despise his union with Woman, that is to say, what she has of most compleat and charming? Tis true, as the Ancients say, that Man is of a nature absolutely Heroical, that can innocently excuse himself from her. But how ridiculous and unjust is he, add they, that despise Marriage, the first and purest of Societies?

But, Sir, if you would know the real motives of Marriage, you are only to consider Man with relation to the four bodies, whereof he is composed. I shall call the first, The Body Natural. The second, The Body Politick. The third, The Body Domestick. And the fourth, The Body

Body Ecclesiastick. Mankind, State, Family, and Church are these four Bodies. With relation to mankind, he is Man. To the State he is Citizen. To the Family he is Son. And to the Church, he is Faithful. These four qualities put him equally under the obligation of Marriage. As Man he ought to labour for the propagation of mankind. As Citizen, for the preservation of the Commonwealth. As Son he owes Successors to his Family; and as Faithful, he owes select ones to the Church. Marriage is absolutely necessary to fulfill all these duties, and to discharge all these engagements. They ought to be explain'd to you more at length.

To begin with the first point; It is certain that every Animal is oblig'd to interest himself in the conservation of his Species, but particularly Man, who is king of all. 'Tis for him that all the rest were made: and without him the world would be but a frightfull Solitude. For this reason God commanded him to increase and multiply immediately after his Creation. And for the same reason he inspir'd him with

with the desire of it, and gave him that eager inclination of Cooperating with another Sex, wherewith all men as I have said, are naturally transported. It must be granted that there is nothing in nature either so violent, or so necessary. Without this love, where's that man that would converse with woman? where's the woman that would endure man? But to this end that no abuse might be made thereof, God has assigned it bounds, he has fixed it between two persons, he has confined it to the sacred laws of Marriage. Be it as it will, if it is man's duty to increase his Species, it is no less his duty to marry since one cannot not reasonably be done without the other.

Man may be considered in a double sense, *vel Physice, vel Theologicæ*. If the Theological prospect nothing is more dispisable, it's true, 'tis a revolted Subject. It is a sinful creature. It is an object of Horror to Heaven and Earth. It is a composition of crimes and miseries. Man says the Prophet, in this respect, is nothing but Vanity. If one should weigh

high him with nothing he would
 found even lighter. They are all,
 as he elsewhere, cor-
 rupted, and become abo- *Psal. 14. 1.*
 minable by their works.

There is not one doth good. But in
 the Physical and Natural sense, what
 more admirable than Man? O God,
 and the same David, *What is Man*
that thou shouldst remember him; and
Son of Man that thou shouldst be
careful of him. Thou hast made him
a little less than the Angels. Thou
hast crowned him with glory and ho-
nor. Thou hast given him the Empire
of all things here below. In this re-
spect the Philosopher regards him as
the end of all Creatures.

is sumus quodam modo Arist.
is omnium. St. Anst.
 likewise instructs us that all things are
 comprised in him. *In homine est om-*
nis creatura; He considers him as the
miracle of Nature. Homo magnum
miraculum. And our eloquent Ci-
cero will have him to be of more worth
than all other creatures together. Ho-
ceteris animalibus longe præstat. I add
 to this same Theology, which les-
 sens

sens him so much, when it considers him in the irregularities of Nature; exalts him to the highest Heaven; to the society of Angels; to the glory of Eternity, when it considers him in those Priviledges which Grace confers upon him. Man then is without dispute what there is most precious and recommendable in the world. And yet it is the fruit of Marriage. It is from thence it derives its Original. What greater motive can one present him with in order to dispose him to it.

Every one naturally covets to signalize himself in the employment he professeth; and to perform those things which may procure him the commendation of Posterity. 'Twas this ambition that gave us the Speeches of a *Demosthenes*; the Orations of a *Cicero*, and so many other master-pieces of the mind; which we read with much pleasure. What else has made immortal the *Apelles*, the *Michael-Angelo*, the *Titians*, and all those other famous Artists of Antiquity, whose works the curious still buy and value more than Gold. And, what! if man is

much affected at the glory of making, whether a good book, or an excellent picture, or a curious Statue, is it possible that he should be insensible of the glory of composing Men? that is to say, of over selves; that is to say, most lively Images of the Divinity; such noble frames, that all the Gold of the *Indies* can never purchase, and are of more account than the world it self? What can be more admirably noble than this ambition? A man in particular is of so great price, of what esteem should all in general be? And if the desire of bringing some individuals to Humanity, ought to dispose us for Marriage, how much more the preservation of his whole body, which absolutely depends thereon? The single use of reason in Beasts (if one may say they have reason) is to secure their lives from dangers; but its great use in man is to multiply theirs, and to enlarge their kinds. *Universis animalibus data est ratio: brutis tantum ad vitandam: Homini autem ad propagandam*, says *Adrianus*.

Those good Sparks of the Town, who know so well the use of Women, will not fail to say that one may with-

*

out

out Marriage accomplish this end of Nature. They not only say it but put it in practice. Without going any further, those Hospitals that have been so wisely set up at *Paris* to receive the fruits of their debauchery are too sensible testimonies of it to make the least doubt. O God! how many Maidens ruined, how many Families dishonoured by those lascivious Libertines, what crimes, what abominations, what iniquities are committed in the world upon this subject?

Ovid *Tast.* l. 4. *Hen, hen perpetuo debuit illa legi.*

My reply to this false reasoning is this, that one can never lawfully use Women out of Marriage under any pretence whatsoever. I have sufficiently proved it in my second part. *Cicero* says very well that man is the only creature that is brought forth with modesty and shame. *Hoc solum animal*

natum pudoris ac verecundiae particeps. But if we should believe those persons, no animal would enjoy less. In effect, what is more impudent than all those

those Whoremongers of profession, who
 forbid Marriage only to indulge them-
 selves the more in this filthy pleasure?
 There are no kind of infamies which they
 don't commit. They make no consci-
 ence of any thing. For, says the Apostle,
it would be even indecent to
do those things which are Eph. 5.
done by them in secret. Un-

happy Sinners, who oppose the most na-
 tural of their duties only to confirm
 themselves in the most criminal of ha-
 bits! whatsoever they may assert, as the
 multiplication of Men is the undoubted
 end of Marriage, it is certain that Mar-
 riage is the only means it has ordained,
 and whereof it will make use to that end.
 Its pure maxims all other ways of
 poppling the world are unlawful and
 prohibited. 'Tis what she has even im-
 planted in the hearts of all honest men.
 Those States, that acted only by their
 principles, and to whom the orders of
 God were unknown, have not ceased to
 commend Marriage as the most neces-
 sary of Societies: and to forbid Incon-
 tinence as the shame of humanity. I have
 already made it appear, there needs no
 more upon this head.

But, Sir, if we would be intirely convinced, that Fornication, Polygamy, and Concubine-keeping are no lawful ways of multiplying men, and that nothing more displeases Heaven, consider the Countries where these kinds of Liberties are permitted. Do you imagine that the *Jews*, the *Mahometans*, and the *Pagans*, who live in all these disorders, encrease their Species more than the *Christians*, who abhor them? It is certain that they are even less fertile. Did you never make reflection upon the Sheep and the Wolves? The first produce but once a year, and only one Lamb at each time. Notwithstanding altho' an infinite number of them is eaten every day, the earth is covered with them. The last on the other side generate many times a year, and bring forth no less than six or seven little ones. Besides being improper for the nourishment of men, their number is not lessened for this use. And yet we know that there are but few of them seen in comparison of Sheep. Who makes a doubt that there is a particular Providence therein? It is exactly the same with all those prohibited Unions, whereof I have treated, and with lawful Marriage. Who would not say

that

Turkey, *Persia*, *Japan*, and all those
 other Countrys where it is permitted
 to have several Wives, and various Con-
 juncions, must be infinitely populous?
 And yet they are less numerous than Eu-
 rope. Altho' the Bed of Christians con-
 sists but of two persons, it doth not cease
 to be much more fertile, than that of all
 these Infidels, as manifold as it is. There
 is no appearance of reason in refering
 this to the single climate and particular
 constitution of Men. There is without
 dispute somewhat of mystery therein.
 God and nature were pleased to let us
 know by the same, that the union of one
 man with one single woman is the real
 method one must pursue for the propo-
 sition of mankind. Do we not know
 likewise that almost all those Whores and
 leach'd Women, who are the scandal
 of their Sex, are barren, and that the
 greatest part of them need not make use
 of a thousand sorts of criminal ways to
 come so, as they do every day? It re-
 mains then to conclude that nothing but
 marriage can really and lawfully accom-
 plish this first end of Nature, and there-
 fore it is of indispensable obligation to
 man.

The quality of Citizens of the world, and members of the State, is a reason of no less force to dispose them to it. *Aristotle* says that Man is an Animal naturally politick. This is very true. Scarcely were Men upon the Earth but they thought how to erect themselves into a Body, into a Common-wealth, and into a Kingdom. The most barbarous people have voluntarily submitted themselves either to a Monarchy, or to an Aristocracy, or else to a Democracy. Monarchy without doubt is the best of the three, because it comes nearest to the Divinity. But they are all lawful and permitted of God ; add, Sir, that they are all likewise very necessary.

Nothing is more fatal to Society than Anarchy. Where there is no Superior, all the world aims at being so. Men live in an eternal confusion. The Laws are dispossessed of their Authority. Every one leads himself by his own fancy, and the impunity of a crime causes so prodigious a relaxation in manners, that one sees nothing but Seditions, Murders,

Rapes, and Violences. *Qui*

Cicer. pro Milone.

ignorat maximam illecebrantiam esse peccandi impunitatis Spes

How excellent, I beseech you, ought the

good to be which is opposed to so great
 evil? If Anarchy is the principle of
 many disorders to mankind, what
 advantages doth he not reap from Mon-
 archy, and those other politick Govern-
 ments, whereof I have spoken? In a
 word, what can one imagine to be of
 more importance for him, then the holy
 state of Marriage, which alone furnish-
 him with Subjects and Sovereigns for
 so many Empires of the world, which
 train men in the duty of concord, cor-
 respondence, and Justice?

In all times that man has been esteem-
 ed very happy and worthy of the praise
 of posterity, who exposes himself for
 the safety of the Republick.

*Salus & decorum prom Patria
 mori.*

is charming and noble
 to dye for our Country.

*Horat. Car.
 l. 3. c. 2.*

But if it be glorious to dye for his
 country, methinks it should be much
 more to live and to marry for its sake.
 Rather that presents it with five or six
 children brought up in virtue, contri-
 butes oftentimes much more to its pre-
 servation, than a Captain who has secu-
 red it from a hundred Enemies. 'Tis
 certain

certain then, that man is under a double obligation to labour, both for the propagation of mankind and the subsistence of that state wherein he is engaged. Marriage is necessary for the one, it is no less for the other. The best way of serving his Prince and Country doubtless is to furnish him with a great number both of brave Subjects and wise Citizens, fit for those uses which may advantage the Publick.

This consideration has been a motive to several People of the World not only to speak of Marriage with praise, but also to reward its fertility with magnificence. The *Romans* appointed publick honours to those women, who had brought into the world seven or eight Children; and with a Pension that answered the Glory of their Empire, they gave a place in the Capitol to their Statues. In effect, Marriage as I have said, is the safety of the Republick; since it is the only Nursery from whence proceeds all its Captains, all its Magistrates, all its Handicraftsmen, and in a word all those different sorts of Subjects, whose various employments and perpetual subordination one to the other make up the subsistence of States, and of the whole World. As much then as Man is concerned in his own preservation, and that of his Country, so much is he obliged to Marry.

If this general Interest ought to dispose Man for Marriage, there is a particular one that obliges him to it much more: It is the Interest of his Family. What would become of that without Marriage? one Generation would see it begin and end. The quality of Father, which is in life most worthy of our ambition, would appertain but to few Persons. What ought we to esteem dearer than our Blood? and what nobler Jealousy can we be inflamed with than to leave behind us a numerous Posterity? Why, you imagine, has Nature given Men an inclination to labour, to occasion themselves a thousand Cares, and a thousand difficulties to heap up Riches, a hundred times more than they ought for themselves? I make no doubt but it is because she has likewise given them an Inclination to multiply, and to produce Children, to whom they leave the fruits of their watchfulness and industry. One may affirm that this is the design of all honest Men, even the Batchelors that collect great Riches, very often do it for the Advancement of their Nephews, and always from a respect of supporting their Families.

There is nothing perhaps more reasonable than this Duty : If we believe St. Paul, *He is worse than an Infidel who is unmindful of his Family.* Do not suppose, Sir, that he has regard only to those who neglect the Subsistence and Education of their Children : He speaks likewise of those, who being incapable of preserving Continence, neglect the means of having any ; and who rather than Marry, choose to let their Race be extinguished, and to efface their Names from the Memory of Men. *Worse than an Infidel ;* O good God ! what can be worse than an Infidel in the World, than is to say, than a *Turk* or a *Pagan* ? It must be granted, that the Apostle could never more expressly recommend Marriage, than by expressing himself in that manner. But it must be likewise agreed, that nothing ought to be more pressing to determine Men for it : For in a word, what has been long since asserted, is very true ;

Filii sunt Columnæ familiarum.
Children are the Pillars of Families.

Children

Children are the only support of Families, without them they must of Necessity fall, they must be reduced to nothing.

What was more insupportable to the Jews, than the Unfruitfulness of their Wives, or their own : They lookt upon it as a sort of Curse, and they valued not all the other Advantages of Life, while they were deprived of the Blessing of Children. Consider, in *Genesis*, the Complaints of a *Sarah* and a *Rachel* upon this Occasion. I know very well that the sending of the Messias, who had been promis'd to our first Parents, was to these Persons a particular Motive to desire Children, every one hoping to receive in his Family that invaluable Present of Heaven. But I am sensible at the same time that many of them sigh'd after Successors from the single Prospect of contributing somewhat to the Subsistence of their Nation and Family, and that they only requested Children because they lookt upon them as the most excellent Possession of the World, as indeed they are. 'Tis what the Psalmist nobly presents to us, in the 127th. *Psalms*.

The *Israelites* were so violently fond of having Children, that they apprehended there could be no severer Punishment for them than to pass away their Lives either in Barrenness or Celibacy. *God has taken away my Reproach*, said *Rachel*, when she was delivered of *Joseph* her first-born. The Daughter of

Jephthah likewise declares to Judges 11. us the same thing ; this un-

happy Father having for the accomplishment of his rash vow condemned her to the civil death of a perpetual Retreat, according to the opinions of the best Authors ; She requested of him a *Damosel* or two in order to go and lament her Virginity for two Months. Amongst a thousand things she had to regret in leaving the world, she esteemed nothing more worthy of her tears, than to have been unmarried and incapable of marrying. I am perswaded that the *Bachelors* had the same desire for Marriage as the Maidens had, and that both Sexes were under an equal passion for this condition of life. We may infer it from the prodigious multiplication of the family of *Jacob* in *Egypt*. When

vent down there, it was compos'd but of seventy persons in all, and when they departed from thence four hundred and thirty years after, they were six hundred thousand Men, without computing Women and Children, Exod. 12. 37. who in all appearance amounted to twice or thrice the number, as it is easy to imagine. Prodigious and scarce to be believed but in supposing what is true! and that no People ever so much loved, or practis'd Marriage, as this ancient People, and that they confin'd themselves under it's pleasing chains, almost as soon as they distinguish'd reason. This People, Sir, was the People of God; whom he tenderly loved; a People, whom he lookt upon as his most valuable Treasure. A People, for whom he multiplied every day the wonders of his Providence and Wildom. In word, a People who ought by consequence to serve for an Example to all other People upon the Subject of Marriage, which was in the midst of them, and so much recommended and blest of God.

What, do you suppose, *David* calls the greatest of the blessings of God upon earth? It is neither Riches, nor Honours, nor even a Crown. He passes beyond all this without hæsitation. The happiness which he engages to him that fears God, is to have a fruitful Bed and a numerous Posterity. Would you know, Sir, those two men, of all those whom the Scripture speaks of, that I esteem to have been the most happy of the world? Do not imagine that it is either a *David*, or a *Solomon*, or an *Hezekiah*. They are

Ibzan and *Abdon*. If you ask

Judges. 12. me the reason, you may read

9. 14. it in the Book of the Judges of *Israel*, in whose num-

ber are they. There you will find concerning the first, that he had thirty Sons and thirty Daughters. And of the second, that he had forty Sons and thirty Grand-Children, whom he saw all together on horse-back. What can be a greater happiness to a Father? What can be more observable in the life of a man? It is likewise true, that the sacred Author in speaking to us of those two famous Captains, contents himself to report this single

the circumstance of them ; which in my opinion goes beyond all the great deeds of *Cæsar* and *Alexander*.

You may apprehend it as you please, but to me it seems that such a geniture contains somewhat very noble in it, and that one cannot be observed in the History of Men through a finer place. It must be granted that these Men well understood the Art of immortalizing their Families. What, Sir, will not so great an Example encourage you to look after the Substance of yours ? would you suffer it to perish with your Name for want of marrying ? will you always entertain a reluctance for Marriage ? will you never divest your self of those false Ideas, you have conceiv'd thereof ? will you always be ingenious to frame to your self, in order to remove your self from it, such punishments as do not exist, which I shall make appear in the sequel ? and will you never be convinced of those real delights which I have shewn to be in that state, and which ought to attract the whole world ? It is the only advantage that is wanting to your happiness. But assure your self, that without this all

the rest is of no value. As well provided as you are with the goods of Fortune and Morals, can you fail to please your self in *Hymen*, and to partake off pleasures a thousand times more affecting than those which can be found in the happiest Celibacy? How much satisfaction shall you give to those illustrious persons, to whom you owe all things with your being? what glory shall you not obtain by adding to their comfort what they desire with the utmost zeal? can you decently refuse them this mark of your acknowledgment? must they go down to the grave without seeing a young Sprig shoot forth from you, that may assure them their Name and Blood will not perish with you? will you give them cause to make this sad complaint of you?

Tecum una tota est nostra Sepul-

Cirull. ad ta domus.

Mal. 69. Grisly Grave is buried our whole house.

Spare them this heaviness, and your self this confusion. Do not render yourself guilty of your own annihilation. Become jealous of your glory. Determine your

your self at last to this generous action,
 hereof one might truly say with re-
 gard to your family,

ota domus leta est, paterque, materque,
 the whole family rejoyces.

Hearken to the Precept of a wise man,

e maneat sine nuptiis, ne sine no-
mine pereas,

ve not unmarry'd, lest you dy
 without a name.

Phocil.

An ancient Author of *Paganism*, it is
usonius, examining the Motives of Mar-
 ge, finds none more pressing than those
 ave offered. After having much en-
 ged upon this matter, and in a wise
 eloquent way, he at length concludes
 discourse with these words: *Quis-*

is igitur homines nuptiis
uat, is abolet familiam,
itatem, & totum genus
manam, quod absque gene-
ione non potest permane-

Musen apud
 Stobaeum,
 Serm. 185.

ut neque iusta & legitima generatio fi-
nuptijs. Since then without a conti-
 nual Series of Generations, Families,

Common-wealths, and all humane Kind would be absolutely annihilated, and that Marriage is the sole lawful cause of these Generations, according to the remark of this learned man, judge of the obligation you are under to marry. The heavenly voice seems to call you to it. Resist no longer its Vocation. But to the end that you may know all the Engagements you are under to pay obedience to it, make some reflections, if you please, upon the quality of the faithful, which you have taken into the bosom of the Church.

This, Sir, is the greatest motive, which ought to determine you for Marriage. It even recollects in it self all the rest. What do you take the Church to be ? It is according to St. Paul, *the*

Heb. 12.

22. 23.

1 Tim. 5.

25.

City of the living God, Jerusalem from on high, the Mother of us all. The Assembly of the first-born whose names are written in the Heavens. The Pillar and Support of Truth. The house of God. The Common-wealth of Israel, according to the Spirit.

Th

The divine Family, whereof God is the Father, Jesus Christ the eldest Son, and the Elect the younger ones, if one may be allowed to speak so. Tell me, beseech you, if in all these regards, there is any thing more precious in the world, than the Church? Tell me likewise if there is any thing, to whose Sub-sistence men are more obliged to contribute? What are all our Interests in comparison of that? If you ask me the true reason, that ought to make us desire the propagation of Mankind, the duration of States, and the Conservation of Families: It is nothing else but the Subsistence of the Church, which is infinitely more excellent than the World, and all its Societies. This ought to be the chiefest end of all our Vows, and all our Cares.

How ought a Christian, do you think, to endeavour the advancement of his Mystical Empire of Jesus Christ, the exaltation of his Reign; the Subsistence of his Church? He may, Sir, quit himself of this Duty in a double manner; both by Passion and by Action: First, he must suffer, he must mortify himself

himself. In the Second place, it is necessary that he labour, and put himself in action for her. Now of all the Actions that may contribute to this end, Marriage is without doubt the principal: Since it is the natural and material cause of the faithful, without which all moral causes would be absolutely useless.

When *Moses* built his Tabernacle, the Men and Women contributed voluntarily and with great Zeal, all that was necessary for its construction. What scandal would it be for Christians not to do for the Truth, what the *Jews* did for the Figure? Those people dispossessed themselves with pleasure of the most precious things they had, in order to enrich that ancient Tent of the Desert. What should not we perform then for the glory of this Divine Tabernacle, which God has planted, and not Man? But Sir, the question here is neither of Gold, nor Silver, precious Stones, or fine Linnen, Purple, or Scarlet. The Tabernacle of the Church is not composed of dead and insensible things. Brutal and Inanimate Stones enter not into its construction. There must be living ones for that end.

There

There must be faithful Men. There must be reasonable creatures. There must be Christians sanctified by the asperion of the blood of Christ.

How glorious is it for a Fa- 1 Pet. 1, 2. 16.

ther or Mother to contribute

great number of these living Stones for the Edification and Conservation of the

Church? Marriage is the only quarry, from whence they must be had. God

allows of no other. Indeed they are not

a condition proper to build this holy

structure. *My Mother conceived me in sin,*

and brought me forth in iniquity, says Da-

vid. If we refer our selves even to the

Irish Poet, he will likewise instruct

us in what the Scripture every where

tells us, *that all Men are born with Sin.*

Nullus vitij nemo sine nascitur. Horat. Serm.
L. 1. Sat. 3.

But here Grace is added to Nature.

Marriage makes Men : And of these men

God makes his Elect. Inasmuch that it

is ever true to say in a certain sense, that

Marriage makes the Elect, which are

members of the Church ; since it is the

organon of Nature to bring them into

the world, and that Grace which rege-

nerates

nerates them, acts upon them only as upon works of this very Nature. In this prospect it is scarce possible to express the excellency of Marriage, and what strong engagements men are under to marry.

Philosophers say, that a Being may destroy it self two ways, by Substraction, and by privation of means; either in doing things contrary to its Subsistence, or in omitting those things which are necessary to it. *Pharaoh* destroyed the Church of *Israel* in the first manner: And those who live unmarried now a days, destroy the Christian Church in the second. That barbarous King by causing all the Male Children of the *Jews* to be thrown into the *Nile*, rendred their propagation fruitless; and those who remain in the state of single men, as far as they can, make it impossible. So that the Church is not beholding to them for its subsistence. This Doctrine is even conformable to the expressions of Scripture, which says, that he who doth not prevent a mans death by furnishing him with means to live, kills him. If this Theology be true, as we must not question it, I can hardly conceive

Give how all those obstinate and professed Batchelors should not be amazed hereat. What greater misfortune could arrive to them, than not only to have performed nothing for the Glory and Advantage of this undefiled Spouse of our Saviour, which cost him his life; but also to have laboured for its destruction by not doing what is capable to preserve it? Where is the State, where is the Family, where is the Society, more worthy to subsist than the Church? All the rest supported only for her sake. *Columna est Orbis Ecclesia*, The World, this unhappy World, which so outrageously persecutes her, would be destroyed without this daughter of Heaven. It is preserved only to give place to the fulfils of the Elect. So soon as they are in the Essence of things, adieu to the world. Heavens! What afflictions should not those old Batchelors undergo for not having contributed to its conformation?

But Sir, one of those things which I might, methinks, to be most prevailing with you for Marriage, is, that you will infallibly marry at one time or other. Sooner or later you will be inclined to it.
It

It is with Marriage, as with new fashions. At first they appear insupportable? But by little and little the eyes are accustomed to them, and at length one submits to them with others. How many men likewise do we observe, who after having long declaimed against Marriage, fail not to confine themselves under its laws? Are you ignorant that those who speak of it, as of a folly, say that it must be done once in a mans life? That Poet so knowing in the Art of Love, whom I have already cited so often, tells us with a grace that *Venus* never loses her rights, and that all men are tributary to her.

Et Venus ex tota gente tributaria petit.

Ovid. Ep.
4.

Venus claims Tribute from
all the amorous Race.

If you are not in Love whilst you are young, you must necessarily love being old. If not to day, you must of Courtes to morrow.

Catul. Pri-
vil. Ven.

*Cras amet, qui nunquam ama-
vit.*

The same *Ovid* observes likewise what
very true that the later Love appears,
the more violent it is.

venit amor gravior, quo serius. Ep. 4.

Would you, Sir, deferr your Marri-
age to a time, wherein you'll be unfit to
marry? to a time, wherein passion is
it were unactive? to a time wherein
the blood is congealed in the Veins? If
marriage is a sort of folly, 'tis certainly
a double one in that decrepit age, where-
in a man is good for nothing but to be-
wail the dismal Wast of years; where-
by the weakness of Nature, he can-
not walk without the support of a Stick;
wherein a defenceless impotence confines
him to the Empire of a young wife;

senio Seni mulier juvenacula imperat.

Wherein the Body being crack'd by
severe Efforts of age, is no longer a-
ble to support its members, to speak
with another Poet.

Ubi

Ubi jam validis quassatum viribus
 Lucret. *bus avi*
 L. 3. *Corpus, & obtusis ceciderunt viribus artus.*

Who makes a doubt, that marriage in this case is not a real punishment? If it be true then, that you are destin'd for Marriage: If your Inclination must dispose you to it one day: If you are unable to avoid its yolk, as a thousand Examples and a thousand Reasons seem to persuade: Is it not for your interest, Sir, as well as Prudence, to defer the duty of it no longer? why should you not do that to day, which you necessarily must to morrow? why should you drive off till the end of your life, a thing, which, though I may so speak, ought to be fulfilled in the beginning?

I could make this appear to you, Sir, in a very convincing manner, by the consideration of the great advantages, that a happy Marriage brings to man; but: it is a Subject which I have enlarged upon in my first part, I will not make this a longer extent. The single reflection

I shall add, is, that it has always been universal belief, that a good and virtuous Wife is the rarest of all treasures, and the sweetest of possessions.

Boil, O Cyrene, suavius uxore bonâ !
There is nothing, O *Cyrenus*, more charming than a good wife.

Solomon says of this man, that he has had a mighty good, and received of God singular Favour. He assures him that it is the only advantage he ought to esteem in this life, and the sweetest recompence for all his disquiets.

To make an end of convincing you, I'll alledge yet, that the life of the best Batchelor comes much nearer to Sterility, than that strict Wisdom which is the essential character of an honest man, and which has rendred the *Socrates's*, and the *Cato's* so famous in the *Greek* and *Roman* Histories ? He that is without a Wife, will ramble here and there. *Who would confide in a man that has no Nest, and that will cast him down wheresoever the storm comes upon him ?*

Eccl. c.
36.

It

It is certain that Marriage is of extream service to retain a man in his Duty, and that it makes him avoid a thousand occasions to remove himself from it, which are very ordinary with Batchelors. As we have said, we naturally love the Society of Women. So that if a man has none of his own, he without difficulty persuades himself to go and seek out others abroad. He sees them, he courts them, he endeavours to get himself beloved by them, and oftentimes he succeeds by with too much easiness. The handsome they are, the greater is the danger for both. Our Ecclesiastical Author says that many have been seduced by the Beauty of the wife. From whence come all those Domestick Disorders which render the condition of so many Husbands and Fathers unhappy ; and which owing to the wantonness of these wicked Batchelors, who by frequent Visits and criminal inventions, have found out means to corrupt the vertue of their Wives and Daughters?

How many of them are there, whose conversations are still much more infamous, and who make no scruple of frequenting

resenting all those nasty places, which
 are unfit to be named, in order to sa-
 tisfy their Lusts with those professed
 Whores, who ridicule them after they
 have obtain'd their money, and of whom
 the Poet so well expresses,

tenet, absentes alios sus- Tibull. L. 1.
pirat amores. El. 7.

If it be true, that they are capable of
 being : For if we believe St. Chrysostom,
meretrix amare nescit : There is none,
 but a real wife, that knows really
 how to love, and whose love is perma-
 nent and solid.

amor perennis Conjugis casta Sen. Octav.
manet. Act. 1.

Add, that nothing is more unworthy of
 a reasonable creature, of the King of Ani-
 mals, of the Companion even of Angels,
 in this filthy conduct of the greatest
 of single men. Add, that Marriage
 which usually frees men from it, is equally
 excellent and necessary. Add, that since
 we cannot forbear to love the Sex, that
 man is very happy who is possess'd at
 home

home and not abroad of what he loves
as *Terrence* so well declares.

Terent. O fortunatissime !
Phorm. Cui quod amas domi est.

Add, in a word, that *Lactantius* has reason to exhort all those to marry, who cannot overcome their passion, to the end that they may innocently enjoy what they cannot without offence under Celibacy. *Quisquis affectus illos frenare non potest, cohibeat ee intra præscriptum legitimi Thori: Ut ee illud, quod avidè expetit, assequatur, ee tamen non in peccatum incidet.* I cannot better conclude this third part.

Fourte

Fourth Part.

ere the Objections which are made against Marriage, and the false Reasons which are alledged to live Unmarried, are answered.

Enter, Sir, into the greatest and most formidable battel that was ever given. I make no doubt hereof, you are on- to consider the Subject, the Parties, the Arms. Marriage is the Subject. The business is to know whether it be ul and advantagious for Man, and ducive to his Happiness. A Question itely important, since it extends to the sion of the Fate of all Mankind. The ies I have to engage with, are well all men. There are but few on side, the greatest part are combin'd nst this holy Society, and have conceiv'd

ciev'd so strong an aversion against it that they cannot bear to hear it commended, nor forbear to say all that's ill concerning it. Never was Combat more unequal. My adversaries are a thousand to one. *Non unius urbis, sed universi orbis iniquam sententiam sustinet*, says *Tertullian*. It is not only in one place, in one City, in one Kingdom, that Marriage is exclaim'd against, it is throughout all the Universe. As to the Arms of those with whom I have to deal, they are composed of less Reason than Passion, and favour more of Invective than of Justice. But yet they are so much the more dangerous, as they are favoured both by the temper of men, and the appearance of things. When a man reflects upon the sweetness of Liberty, the perplexities of Marriage, and all those evil managements which afflict Society, who would not say that all our Detractors ought to depend on victory in the dispute I undertake against them?

But Sir, if *Cæsar* discourages me, *St Bernard* on the other side, enlivens me. When the occasion of the battle is just, says he, one cannot fail of succeeding.

with advantage, *Si bona fuerit causa*
nantis, belli excitus malus esse non po-
 it. Was there ever a cause juster than
 that which I defend? It is for the interest
 of all Men, all Families, and all Nations.
 It is likewise for a thing of great Conse-
 quence, whereon depends their happi-
 ness, and without which it is impossible
 for them to subsist. In a word, it is not for
 a subject contrary to Law, or Reason.
 It is for a Subject approved of God, al-
 ways recommended by wise Men, requi-
 red by true Reason, agreeable to the na-
 ture of Man, and conformable to all sort
 of right and equity. If a man may pro-
 tect to himself the protection of Hea-
 ven in any attempt, surely he may in

To reply in order to those objections
 which are made against those propositions
 we have establish'd, one must immediately
 distinguish them into these three heads, to
 which in my esteem they may easily be re-
 duced. First, they object against the Con-
 duct and ill Temper of Wives, whereof
 we make a most severe censure. Second-
 ly they say of Marriage, that it is of it self
 unworthy of Man, and that nothing less
 H agrees

agrees with the perfection of his Being. And in the third place, they speak of its Consequences and Obligations, as of an insupportable burden. I hope to make appear that in all these respects the cause of my Adversaries is most deplorable, and that there is not only injustice, but even madness in the defence of it.

It is then by the consideration of Women that men begin to be disgusted with Marriage. What disobliging things do they not assert of them? with what Calumnies, and Aspersions do they tear their reputation, and their virtue? If one should believe them, there would not be a Vice in Morality, but ought to be imputed to them: Nor a Misfortune in the world, whereof they are not the occasion.

Inconstancy, say they, is one of the principal characters of a woman.

Virg. *Æneid.* *Varium et mutabile semper*
id. 4. Fœmina.

Nothing is more volatile. She never stays long in the same Situation. It very often happens that what she loved yesterday, she hates to day. The last

ing which intervenes in her mind, makes
 her forget her promise; and violate her
 oath. When you think your self to be
 best in her favour, you are most in dis-
 grace. After having sigh'd many years
 for the conquest of her heart, one single
 moment apprehends its loss. How ma-
 ny sad examples have we seen of this
 inconstant humour of the Sex? How can
 we confide in them after all this? Se-
 neca asks wherein wisdom consists. *Quid*
Sapientia? He answers, *Sem-*
idem velle, atque idem nol- Ep. 20.
 It is, says he, to continue
 in his resolutions. Are women of
 this constitution?

Our Slanderers add, that the woman is
 born with a spirit of Contradiction.
 They make a cruel Commentary upon
 the text of a Poet.

Want, ubi velis, ubi nolis cupi-
unt ultro.

Terent.

When you are willing they are
 when you fall off then they pursue
 with strong desire.

The wife, say they, is only fit to make the husband miserable. She is eternally repugnant to his opinions. If a man proposes Peace, it must be under the condition of surrendering his arms. She always insists upon her own terms. Which made an Author say, that of all things uneasy to subdue, Woman is the chief.

*Inter omnes alias res, maxima in-
inexpugnabilis est mulier. A*
Euripid. altho' she is not born to rule
ap. Stob.
*Mulieri non imperare conce-
Pub. Max. Natura,* yet man must submit
her. He must dispossess him-
self of his Authority, or else there
no repose, no Union, no Concord; but
a perpetual trouble and an immortal
war. What more miserable Fate can
man have, than to pass his life in to-
vere a Slavery? These morose and whi-
fical men, who can say nothing of
men, but what's injurious, still place
the rank of their evil Qualities, Malice,
Diffimulation, a desire of Revenge, &
a difficulty of restraining their Tongue
which makes them often tell what t

low, and what they know not. In a
 word, say they, there are no sorts of
 series and vexations, but woman is
 able of occasioning to man, as like-
 ly there are no crimes but she is able
 to commit.

*ex malorum foemina, & scelarum arti-
 fex.*

Woman the Leader of Evils, and the
 Inventor of wickedness.

Judge after all this, if the wise man
 will not reason to prefer the Society of
 Lions and Dragons to that of an evil
 woman, and if there is any thing more
 pernicious, than those words of *Terence*,

Verbum unum, cave de nuptijs. In *Andr.*

But one word with you, have a care
 of a conjugal Noose.

I ask pardon of the Ladies for ha-
 ving heap'd together so many outrages
 against them, and all those invectives
 wherewith they are defamed. It was
 without extream violence to my self.
 As much as I love to speak well of them,

so much pain is it to me to suffer them to be calumniated ; but let them not be concerned at my Liberty, I hope it will be advantageous to them. The design I have to protect their persecuted innocence, engaged me to it in an indispensable manner. 'Twas necessary to know whereof they were accused, in order to justify them. Behold then the principal heads of this great process which the disaffected of all Ages have entered against them. Let us see whether they are well grounded therein ; or rather let us observe (for who sees it not ?) that they maintain therein the worst cause in the world ; and that there is not a single person of them, but in the tribunal of an impartial justice ought to be condemn'd, to make reparation of honour to a Sex whose virtue every one ought to venerate, and not to assault its reputation?

A man may immediately justify the Women by way of recrimination. they deserve to have defects imputed to them, are the Men exempt from them if they have evil Qualities, are the men possessed of none but good ones ? it will
bt

will become me, 'tis true, to abandon the party of my own Sex. I know that in the order of nature, it has considerable prerogatives over the other, and that it is of a much more excellent kind. *Infculum neutraliter dignius est foeminae*, says the Father of Philosophy. But a man is never so little just, he must grant that all these priviledges singly refer themselves to the intellect and knowledge of the mind. The Siences, 'tis true, are above their reach. They admit themselves in this respect to be much inferior to men: And confess that they are not born for other things. Not but that a rare *Genius*, who deserves to be called by a famous Author the Tenth Muse, and who in our age has proved the glory of her sex, has justified in a very convincing manner, by a discourse expressly made, that Fathers and Mothers are guilty of an extream injustice for allotting them the Spindle and the Needle, when they are by nature as well fitted for Arts and Disciplines as Men, if they were push'd on. As it is, the essential perfection of a reasonable creature doth nor con-

Opusc. Annae Mariae Schurman.
P. 26.

list in humane Sciences. Oftentimes they are more injurious than profitable. *In-*

flat Scientia, says St. Paul. *Sci-*
Bern *entia mundi docet vanitatem*; *Sci-*
Cant. *entia carnis voluptatem*, says St.

Bernard. And it is perhaps for this reason, that *Tertullian* alledges by way of Paradox,

Scire nihil, est omnia scire.

To know nothing, is to know all things

'Tis certain then, that what distinguishes man from Woman is not what is most important in him, but what he has in community with her; that is to say, Virtues, and Vices, which are of the nature of all kinds, of all Sexes, and of all Conditions. *Virtus & Malitia determinat nobiles & ignobiles, servos & liberos*, as *Aristotle* teaches. Now 'tis undeniable that the man has not more of one, and less of others, than the woman. One may even affirm, that he has less virtue, and more vice. First, since he is a subject more noble, and enlightned; vice is incomparably more notorious in him than in the woman, as *Juvenal* says

Omni

*me animi vitium tantò conspectius in se.
 imen habet, quanto major, qui peccat,
 habetur.*

II Vices are more conspicuous and criminal, as the party offending is more or less great.

I remark in the second place, that men are really much more criminal than women, not only because they ought to be much more vertuous, and that the offence has one degree of iniquity in them which is not in the women, but also because they commit much more, and after a more egregious manner. This is so true, that in the third place, the men are themselves guilty of the most part of the failings of women. If these are in any ill humour'd, the men ought to impute the cause thereof to their own improper conduct, which is very often full of Tyranny, Contempt, and Licentiousness: And if they dispose themselves sometimes to vicious excesses, it is either because they give them an example, or because they solicit them with the utmost application. Possibly they are not altogether insensible of the darts of love. It may be too, that the tenderness of

their hearts, and the sweetness of their Constitution, is often fatal to them in this respect. 'Tis well known that they are not Angels, but infirm and sinful creatures. Nevertheless one may judge how discreet they would be, were it not for the cruel persecutions of men, by the difficulty of subduing the *Daphne's*, the *Io's*, the *Danae's*, and the *Europa's* even by the Gods *Apollo* and *Jupiter*.

Yes, Sir, make no doubt hereof: It is a manifest truth, that the greatest part of women, either debauch'd, or ignorant, are made so by the wickedness of Men. If women were allowed to follow their natural Inclinations, and their charms did not excite against them the passion of Men; I am perswaded they would go in the high road to virtue without turning to the right, or to the left. 'Tis true, if they observ'd in the same attractions we observe in them they would perhaps be otherwise propens'd: But they discover none: Or they do, it must be granted that they have more strength of mind, than what to surmount the temptations. What certain herein is, that they are indiffer-

ent enough upon the Score of Love. Their great infirmity is not in loving, but in desiring to be beloved, and to study to appear amiable, in order to procure themselves hearts. They love to hear men talk things relating to their Beauty: But they do not willingly give them an opportunity of talking; yet I confess, that they who know how to prevail over this infirmity of the Sex, which makes them so sweet to incense and cajoling, at length constrain them to their Laws, and get above their constancy. But why should we attribute to them the crime of Men? Why do they employ means to corrupt them? why do they practise so many stratagems to make them forget their duty? Why do they put things in their mind, which they would never have thought on? why do they abuse their simplicity? Doth it not ill become the men after this to accuse them of indiscretion, and to asperse their honour? They, who made them faulty in spite of themselves; they, who are the real cause of the crimes which they commit in this respect: In a word, they who are infinitely more culpable, than the women.

I affirm as much of their humour. If there are amongst them such as are uneasy, and of a difficult access, I cannot abstain from saying that the greatest part of Husbands make them so. How many of them are there, who treat their wives like slaves, and imagine to themselves that they are only born for servitude? Hearken, I beseech you, to the Complaint which they make in a Poet touching the unhappiness of their fate: "Must
 "it not be granted, say they, that of all
 "creatures we are the most unfortunate?
 "after having purchased a Husband dear
 "enough, he must be the disposer of
 "our Bodies and Estates. It's necessary
 "that with his person we esponse his
 "Inclinations, and undergo that yolk he
 "is pleas'd to impose upon us. He acts
 "with impunity what we cannot do
 "without loss of Fame. If he disapproves
 "of us, he has the liberty to forsake
 "us. Whatsoever evils we endure with
 "him, we must in no wise think of
 "Separation. Divorces are indecent in
 "women. When Domestick affairs suc-
 "ceed amiss, he goes to find his conso-
 "lation abroad. He walks, he diverts
 "himself, he frequents good Societies

He visits his friends. He disperses by this means all his vexations. But as for us we must digest them alone. We are unable to seek any alleviation but in our selves. If we do any thing that's well, no notice is taken of it ; but if any disaster arrives to the family, we are presently to be condemned. Our pains are sufficiently known in producing and educating Children, and in the management of all Domestick affairs, whilst our husbands are pleasing themselves, and consider only many times how to rejoyce. How deplorable especially is our condition, when by false suspicions against our conduct, they become jealous : Or else by their courtes they oblige us to prove so ? Were we as fair and compleat as Angels, they will not cease to be weary of us, and to despise us, as if we were the most deformed. After the first heat of their Love is extinguish'd in our bosoms, and they have satisfi'd the desire of their flesh, they laugh at us, and contemns their promises.

Simul-

Simul ac cupida mentis satiata la-

Catull. *bido est,*

Argon. *Dicta nihil metuere, nihil perjur-*

65. *ria curant.*

As for me, I confess ingenuously, that this complaint is just, and that she has reason to say of her own Sex,

Miserius nihil est quam mulier.

There's nothing more miserable than Woman.

But I alledge at the same time, that the men are unjust and ungrateful to complain, so much as they do, of the humour of their wives; to say so many disobliging things of them, and to attribute to them all the Severities of Marriage. Besides, that they ought to hold them very much excused in consideration of their frailty: I affirm that the chiefest part of their evil conduct is derived less from their fault, than that of their husbands. Generally speaking, the Wives have much more vexation, and much less pleasure.

How many husbands ruin their Fam-

every day by gaming ? How many are starved by their filthy Debaucheries ? How many of them are undone by treacherous affairs, and destructive correspondencies, from which their wives might have diverted them, if they had been made acquainted with their designs ? After all this, can the Wives be misinstructed if Patience escapes them sometimes ? if they are not always good humoured, and it happens that they are carried to murmur and complain of these husbands, who by their unhappy conduct render their lives insupportable ?

Detractors ! assert as long as you will that they are cruel, and violent : As for me, I find that they are but little so, in regard of the occasion they have.

In the second place, we may justify the women by way of exception. They who condemn them so magisterially, are men ; that is to say, they are really parties, and by consequence very suspicious Judges ; or to say better, they cannot be their Judges. They have an ample right to challenge them : They are too much interested in this process, to have the decision referred to them. As prejudiced

judged as they are against the Sex, how should they give an equitable judgment? They only act in passion here, which ought to make one presume the injustice of their Sentiments. If Oracles or Heroes had pronounced a Sentence to the disadvantage of Women, one ought, I confess, to have some deference for their testimony: But those are neither Gods nor Demi-Gods, that slander them so much. They are very Men, and amongst them the least sincere, such as Poets are. That which one of them asserted of himself, may be alledged of all,

Ovid. Trist. *Magna pars mendax opum est, & ficta meorum*
L. 2.

Thus nothing obliges us to believe them, especially in their Satyrical declamations against the Sex; for it is principally in this regard that they have vented Fables and Romances.

Let us speak things as they are, the depravation of both sexes is extream. Or this may equally apply to both, that thundering Sentence of the Scripture,
Gen. 6. *the thoughts of the heart of Men are evil continually.* But if

an would speak sincerely, he would
eely acknowledge that the Female Sex
least corrupted, and that it still pre-
serves some relicks of its original inno-
cence. When a man has regard only to
the sweetness of the temper of women,
and to that gentleness of Soul which is
natural to them, should he not be
perswaded that they have much fewer
evil qualities than men ?

There are some notwithstanding, 'tis
true, who are insupportable; and Hi-
stories give us an account of some, who
are capable of frightening all single men,
such as the wife of *Job*, and that of *Sa-
rates*. But these are exceptions to the
general rule, which are not to be con-
sidered. There would be no justice in
ascribing to all the crime of some par-
ticulars.

Cur omnium fit culpa, paucorum Scelus.

May we not assert likewise of Men,
that *Solomon* said of women, that a-
mongst a thousand 'twou'd be a hard
matter to find one perfect? *Diogenes*
sought after him heretofore with his eyes
out, and a Lanthorn in his hand at
all Noon, to let us know that it was
impossible to find him. More-

Moreover to apprehend rightly the thought of *Solomon*, it is not so disadvantageous to the Sex, as 'tis imagined. He speaks of a thousand men with regard to the thousand Concubines he had. It is as if he had said, if I had a thousand Men to examine, sure I should find one very reasonable. But, O Affliction! amongst an equal number of women whom I have chosen, I have not found one perfect, and free from great defects. One may observe that he doth not speak of women in general, but of his women in particular. How can any one attribute to him the belief of not one good woman, he that in so many places makes the Encomium of vertuous women; that speaks of them in such honourable terms and exhorts those men so often whom God has favoured with them, to praise him incessantly for it? As for his own I contest not but he had reason to judge of them as he did. It is perhaps the most unworthy part of the triumphal Reign of *Solomon*, to have taken such a prodigious multitude of women for his use, against the express Law of the Creator. But to this first offence he added still that of taking almost all of them

of the bosom of Paganism; which is no less prohibited to the *Jews*. Who makes any doubt of Gods being high-incensed at such a proceeding?

It may be that to punish *Solomon* he wholly suffered all his women to be of a disingenious temper. We may very boldly say they were very wicked, for they laid snares for him even to

Death. *His Women*, says

Scripture, *made him turn* 1 Kings]

heart after other Gods in 11. 4.

time of his old age. The

supposing charms of his women, and the intentions of their mind, made him fall to this Misfortune. As he foresaw that he should have much ado to get rid of their ambushes in this respect, he pronounced this Sentence against them in anticipation, I never found a good woman. He had reason with relation to his own women, but one must not extend his thoughts to all women, as if he would have said that there are none good in the world, which never fell in his mind, and which is likewise very repugnant to the truth of things. The wives of the ancient *Patriarchs*, an
Abigail,

a *Vasti*, a *Susanna*, an *Elizabeth*, a *Dorcas*, a *Priscilla*, a *Penelope*, a *Paulina*, a *Lucretia*, an *Arria*, and a hundred others, whereof our sacred and prophane Histories make mention, sufficiently make appear that a wise and vertuous woman is not so uncommon, as 'tis imagined: And that even the sight of them is not difficult, if a man would give himself the trouble of seeking after them, as he ought.

Above all it's very difficult to support the Enemies of Women, when they declaim against their Chastity. Is it not ridiculing God and Men, to cry them down in a particular wherein they are so worthy of our Praises? What's more natural to them than this admirable vertue, which they pretend women seldom have? How many stratagems, how many cares, how many artifices must a man use in order to obtain their Favours? Who can be ignorant that they make all their Joy consist in the single possession of their Husbands?

Horat. L.
3. Od. 14.

Unico gaudens mulier marito.

are those of Marriage to the excellency of his Original? what is more inferior, what more animal? Is it not the order of Justice, that the weakest should submit to the strongest? and what! can any one approve that so precious and divine a thing as the Soul should condescend so far as to pursue the brutal appetites of the flesh; that it should renounce the right of commanding, to put it self under a necessity of obeying; and that it should descend from the Throne of Reason to confine it self under the Empire of the Senses? ought not this reason to hold the Reins against the concupiscible appetite, as well as the irascible? Is it fit that to satisfy the custom of a Countrey, or private interests, or the Transports of an inconsiderate youth, it should yield it's right of Sovereignty to this simple passion? *Domina omnium, & Regina Ratio*. Reason is the Queen, and Mistress of all things, and ought to command the passions, as *Cicero* observes, *Velut servo Dominus, velut Imperator militi, velut Parens filio*. In Marriage this order is overthrown. Here the passions command,

and

“ and draw Reason away in spite of
 “ self, in order to obtain those things
 “ which it doth not approve of, because
 “ it esteems them contrary to that reason
 “ wisdom, which consists in the subdu-
 “ duction of all the Motions of the im-
 “ ferior part of the Soul.

“ Let the Brutes accompany as long
 “ as they will. Let them enter, if they
 “ please, into that filthy commerce con-
 “ the Union of both Sexes necessary to the
 “ generation, pursuant to a blind Instinct
 “ But what? ought not Man, that noble
 “ Creature, who descended from the
 “ blood of Heroes and Gods, to enter
 “ certain higher thoughts, and to apply
 “ himself to somewhat more worthy
 “ his Original? In a word, as much as
 “ the Spirit exceeds the flesh, and as much
 “ Angel Man, so much ought Celibacy
 “ to be more excellent than Marriage
 “ Those who live therein, resemble in
 “ some sort the happy Souls, and antici-
 “ cipate the Time of that Life which
 “ to come. What can be more glorious
 “ for Man, than to do upon Earth what
 “ done in Paradise? To imitate An-
 “ gels and Saints, who live in the Vi-

ginit

trinity of an eternal Celibacy? *Jesus*
Christ himself lived in that condition.
 He was never married. It is said of
 those priviledged Persons, who in the
Revelations follow the Lamb where-
 ever he goes, that they are Virgins,
 and were never defiled with women.
 If one may believe an Author of a great
 Character, we ought to refer to Mar-
 riage these words of the
 apostle : *Those who are in the* Rom. 8.
flesh, can never please God.

For he has employed this Text to ce-
 lebrate the Praises and Necessity of the
 Matrimonial State, especially in regard
 to Ecclesiasticks.

Behold what the Enemies of Marri-
 age alledge for the support of their first
 position. Nothing doubtless, could
 finer than this reasoning, if the effects
 answered the words. But, Sir, most
 happily they do not. These persons
 present to us a Man of the other world,
 and not of this we live in. They al-
 ledge what it is to be wish'd we were,
 and what we shall never really be, till
 we are dispossest'd of this infirm body,
 and our Souls are cloath'd. We
 I are

are by nature too far engaged in the Empire of the Senses, to be able to break off our correspondence with them. Nothing 'tis true, can be of more advantage to us. Nothing more worthy our desire. But what?

Homo sum, humani à me nihil

Terent. *alienum puto.*

Heaut. I'm a Man, and therefore I'm not ashamed to own the consequence of humanity.

Where is the Man, that is not subject to make this confession? Who likewise, do you imagine, these ill declaimers are, who would pass for Wits, and be distinguish'd from the vulgar? I am perswaded that if one examined their conduct, one should find that Marriage is more necessary for them, than for infinite number of others, in whom they condemn it. This precept of a true Orator, *Doce facienda, & doce faciendo*, has no relation to them. They teach, but they don't act. They shew the way that ought to be pursued, but they do not march in it themselves, as our Saviour reproach'd the Pharisees. Who

the advantage of knowing Vertue,
 one leaves it unpractised? *Non est be-*
us qui scit illa, sed qui facit : says Se-
 na. How contrary is man to himself,
 how different, how various? Had not
 reason to say,

Storibus mores tot sunt, quot Ovid. de
in orbe figura. Arte. Am.

In my second part, I have shewn you
 persons so possessed with the love of
 women, that they declare themselves
 capable of withstanding them, They
 are for nothing but their necessity.
 I hold now some, who are directly op-
 posite to them. They are for dispen-
 sing with their absence. They maintain
 they are not necessary. What con-
 trariety! A man needs only to consult
 himself in order to judge that these
 are even more unreasonable than the
 first. For these are at least more sincere.
 They speak according to their Sentiments.
Concordat Sermo cum vitâ. They talk
 as they live. But those are Impostors,
 they feel not what they speak, but
 would be taken for persons much ex-
 alted

alted above the passions, when they are oftentimes enslaved to them. Their dissimulation doth not cease to procure them praises. Men, who examine but the outside, and who only judge of things by appearances, imagine that there are heroical and very extraordinary Qualities in them. Which made *Virgil* to observe,

Ah ! hodiè laus est non ultima, fingens vultum.

Alas ! None of the least Praises now a days is to dissemble.

So much is Vertue despised, and Sincerity out of use in the world.

To enter into the bottom of the dispute, I make a proposition directly contrary to that of my Adversaries. Marriage, say they, is not agreeable to man. It is for his glory not to marry. And I affirm, that Marriage doth agree with Man. It is necessary for him. He cannot well forbear it. The first part of this work very clearly proves the truth of my Proposition ; since God has instituted Marriage ; since our Saviour H

confirm'd it; since the Apostles have recommended it, since all Nations of the World have practis'd it, since it conveys to man such great advantages, can one doubt of its agreement with him? and if it is thus excellently good, as I have maintain'd it all along, can one assert that it is unworthy of man?

But let us see the Reasons, upon which it's Adversaries rely in order to cry it down. They all return to these three. First, It is repugnant to the Empire of Reason over the Senses and Passions. Secondly, It puts man in the rank of Beasts. Lastly, it hinders him from resembling the Angels. One may reply to all this in few words. What Logick is this! Reason is in man what the King is in the State. It ought to subiect all to it self, and to submit it self to nothing. All the passions should condescend to it, but it should never yield it self to any of them. Therefore Marriage doth not agree with Man. Therefore man ought not to marry. Can there be more miserable arguing? One grants the Principle: Reason ought to

govern the passions. It ought to be the Mistress. But where have these men learnt that Marriage is contrary to its Sovereignty? One may from this principle infer conclusions absolutely opposite to theirs. Reason ought to govern the passions, by consequence Marriage is necessary for Man. Why? because the Passions are much stronger in Celibacy than in Marriage; because Marriage in it self a means to tame the Passions, because Reason governs them, consequently with more easiness. But say they, it ought to triumph over them. It ought to captivate them. Reason ought, that I may so speak, to swallow up the passions. This is an evil Doctrine equally unknown in the School of God, and that of Men. The passions are good in themselves. They are become criminal only by the pollution of Sin, which has disorder'd them. Man must not be absolutely dispossels'd of them; they are essential to him: He cannot even live with integrity, according to St. *Austin*, without their assistance. *Affectus animi qui non habent, recte non vivunt.* The Indolence of the Stoicks has been at all times condemned. Man needs them

er can nor ought ever to be without Passion. The simple Question is to rectify it, by reducing it into that happy Limit, above or beneath which virtue cannot subsist.

Est modus in rebus, sunt certi de-
nique fines,

Quos ultra citraque nequit con-
stere rectum.

Hor.
Serm.
lib. 1.
sat. 1.

There are certain means, and limits of things, which bound right on either side.

One ought to place it under the just view of Reason, without which it ceases to be legitimate: For *appetitus lege natura subiectus est rationi*, as St. Ambrose says. And without that, St. Austin tells us, that Passion is nothing but the motion of the Beast, *Affectio sine ratione motus est bestialis*. Now of all things that are able to father his Empire of Reason upon the passions, I affirm that there is nothing more efficacious than Marriage. St. Paul sees nothing fitter to dispose men to wisdom. By consequence I have reason to say, and my adversaries are in the wrong to de-

ny it, that Marriage is very worthy of
man, and absolutely necessary for him
even according to their own principles

As animal as the action of Marriage
is, it is notwithstanding very conformable
to right Reason and the Nature of man.
One may say that man is a mixt ani-
mal. He is neither all Flesh, nor all Spi-
rit, he is a *compositum* of both. He has
a Body, he has a Soul. Each of these
two parts of his Being applies it self to
those objects which are suitable to it
and agreeable to its Nature. As the
Soul is of a cœlestial and immateria
Original, its single prospect is, to exalt
it self above sensible things. But the
body, which is terrestrial, follows its na-
tural destination. All it's motions tend
downward. It proposes to it self no
thing but the enjoyment of Creatures.
Man by his Soul has the honour to be
the Image of God, and the Companion
of Angels. But indeed by his Body
he enters in some sort in communion
Nature and Society with Beasts. He
doth in this regard what they do. The
same accidents happen to him. He has
the same desires. He is touched with
thee

the same Objects, and has no privilege
 over them in this respect. Those anti-
 quat Heroes, who gave terror and ad-
 miration to the whole world, by the
 force of their judgments, and the excel-
 lency of their Genius, have not fail'd
 to be subject to the concupiscible ap-
 petites, as well as the vilest of animals.
 After having equal'd themselves to the
 Gods in the superior part of their being,
 they must resemble beasts by the insur-
 mountable Law of the inferior part. I
 confess that it is very mortifying, for
 the King of Animals not to be distin-
 guish'd herein from his Subjects, and to
 increase after the same manner and by
 the same ways, as they. But be not
 surprized at it. This was necessary for
 the design of their common Creator.
 He has of a sudden and without distin-
 ction of Sex form'd that innumerable
 multitude of Spirits, which compose the
 hierarchy of Angels and Devils, be-
 cause being incorruptible intelligences they
 were by consequence incapable of gene-
 ration. But God having been pleas'd
 to make all human-kind of one blood,
 the Apostle says, and by way of ge-
 neration, it was necessary to give to Man,

an Organized body. It was necessary to render him capable of multiplying. It was expedient for him to make two Sexes. In a word, it was convenient to give them that natural desire of uniting together, which makes the propagation of the kind, but which is never lawful without Marriage. Can one assert after this, that it is unworthy of man with relation to this Union of Sexes. As despicable as it is in it self, is it not sufficient that it is the design of Nature and the very order of God, who has commanded us to encrease and multiply in order to raise all the Scandal, which the most scrupulous persons might receive from thence? As I have already said, is as conformable to reason, as agreeable to the nature of man. Reason itself disposes men to it. In general approves of all that is design'd by Providence. And in particular it suffers man to practise all that tends to the good and preservation of his being. Its prospect is not to dispossess him of a desire so essential to him as that is, but only to reduce it to its just measure, and to bring it back to lawful use. Therefore we may affirm, that this Union is

is necessary to the world, than drinking and eating, and all other animal functions. Let us say then by consequence, that it contains nothing unworthy of us, provided that Reason conducts the passion to it, and that the passion is not without reason therein. In all this we shall affirm what is true.

But say they, the State of a Batchelor makes us resemble Angels and Saints. It is by consequence in man an admirable perfection. I deny, that a Celibacy purely corporeal is a perfection, and that it likens us to Angels and Saints: since marriage is of the order of Nature, and the institution of God, and the duty of man, pursuant to the proofs I have brought, how should a single state which is directly opposite to it, be of itself a vertue? It is exactly with Celibacy, as with a Fast. What is more indifferent, than to eat and drink? Fasting is only considerable because the Church recommends the practice of it, and may contribute much to the diminution of their Vices, and the encrease of their Vertues: But no body ever said that it was a Vertue in it self. They,
who

who remain in a single state with that wisdom prescribed by the Gospel, are doubtless worthy of our praises; not with relation to Celibacy itself; but because it may make them fitter to discharge the duties of Piety. If Celibacy were a vertue, then Marriage must be a crime. It is indeed what the *Mormonists* and other Hereticks formerly taught; But St. Paul puts this Doctrine amongst those of the Devils: And it is a long time since the Church thundered it with its Anathema's. As for those happy Virgins of the *Revelation* who follow the Lamb every where and who were never defil'd with women, what follows, and what precedes most clearly justifies; that one must refer that to a sense purely spiritual and metaphorical. 'Tis evident, and the Text says it, that the holy Spirit meant by these Virgins the 144000 mark'd out, who in the same Book remain'd faithful to the Lamb, having never prostituted themselves to the Idolatries and Abominations of those Mystical women who were to make all the Earth drunk with the wine of their whoredoms, but having

only

Only followed *Jesus Christ* in his Word,
 And in the practice of the Precepts of his
 Gospel. This therefore makes neither
 for Celibacy nor against Marriage. A-
 mongst those Virgins there might be as
 many married, as single. All the ad-
 vantage of Celibacy over Marriage, is,
 that they who make a good use of it,
 may find more easiness to serve God,
 and avoid divers inconveniencies to which
 married persons are subject. But besides
 that each State has its own difficulty, as I
 have made appear, how much hazard doth
 man run in that of Celibacy by the
 almost insuperable difficulty of fulfilling
 all its duties? who knows not what St.
 Bernard says of the Empire of our bodies
 over our Souls; *Corpus trahit animam in
 regionem suam*? Who is ignorant with
 what rapidity the passions draw us along?
 who is not sensible that it is of no im-
 portance, to have a purity of body with-
 out a cleanness of Soul? who knows
 not, in a word, to speak with St. *Austin*,
 that an humble Marriage is of much
 more value, than a proud Virginity?
*Melius est humile conjugium, quàm super-
 ba Virginitas*

You

You see, Sir, how fallacious the consequence is, that the Enemies of marriage would draw from this principle, and that nothing is more miserable than the reasoning they make, in order to sustain that it is unworthy of man. Let us observe if they argue better for their second Proposition, and if it be true that it doth not agree with his happiness.

“ Liberty, say they, is the sweetest thing in the world. Enjoy all that rest, you will be unhappy without that, there is nothing more precious

Aurea Libertas auro pretiosior omni.
Golden Liberty is more precious than Mines of Oar.

“ Let a man be Rich, let him be a great Extraction, let him possess all the other advantages of life, if Liberty be wanting, life itself is but a death.

“ Seneca was not acquainted with a greater blessing, than of belonging to himself. *Inestimabile bonum est suum fieri.*
“ It is for this reason, that amongst Lawyers a free man is invaluable.

ber homo non recipit estimationem.
 This being presupposed, what can one
 imagine more repugnant to happiness
 than Marriage? Is it not a real slavery?
 if the wife depends upon the man,
 is not the man under the dependance of
 the wife? are they not Masters of
 each other? can they Separate at a-
 ny time? *Mulier aligata est legi, quan-*
to tempore vir ejus vivit. Doth not the
 Etymology of *Conjugium* acquaint you
 that Marriage is a yolk, to which the
 husband and wife are, as it were, fast-
 ned together, in order to bear in
 common the weighty burden of those
 inconveniences which occur therein?
 most certainly then, conclude my ad-
 versaries, it is the real Tomb of Liber-
 ty. By consequence it is infinitely
 contrary to the happiness of man.

Et mihi dulce magis resolutio vivere
colo.

'Tis granted, that Marriage puts men
 under engagements, which come very
 near to servitude. But, Sir, you must
 not think that there is no servitude, but
 what is scandalous, and contrary to hap-
 piness.

happinefs. Don't you know, for In-
 ftance, that to ferve God is to reign
 It the fame with Marriage in fome mea-
 fure. It is a fervitude, I confeß ; but it is
 a volutary one. It gives a right of com-
 manding Sovereignty. It is rewarded
 with a thoufand charms, which are not
 to be found in the liberty of a fingle
 life. What do you apprehend this free-
 dom to be ? It is for the moft part no-
 thing, but a pure licentiousnefs. Doth
 it not appear how the greateft part of
 Batchelors live ? They are not confined
 to one woman, but are concatenated by
 a thoufand criminal paffions. *Seneca* the
 Philofopher conceiv'd nothing to be
 more infamous, than the fervitude of
 Voluptuous Perfon. *Nulla fervitus tur-
 rior eft quam voluptaria.* Thefe Per-
 fons imagine themfelves to be free, be-
 caufe they are not fubject to the Law
 of Marriage. But doth not the fame
 thing happen to them exactly, which
 fell out to thofe Fools, whom *Horac.*
 fpeaks of,

*Dum vitant ftulti vitia, in con-
 traria currant.*

Horat.
 Serm.

Fools fly one vice, run into a con-
 trary ? The

They think to avoid one Slavery, and fall into another which is worse. They fly from that of Marriage which is noble, and conformable to the Nature of Man, and take up that of Vices, which dishonours them, and is directly contrary to the Grace of our Saviour. For Fine, one must not be deceived. As a good man is free, altho' he serves, so a man that's free, who indulges his lusts, is a real slave. These are two things equally certain. St. *Austin* establishes the one, *Bonus, etiam si serviat, liber est*, says he : and *Cicero* establishes the other in these words, *Liber est existimandus, qui nulli turpitudini servit*. Since therefore the more virtuous a man is, the more he is free, it necessarily follows that Marriage is a less Servitude than Celibacy, because those who are married have generally more virtue than single persons. Add, Sir, that as thorny as this servitude is, one doth not cease to be pleased with it. One of the greatest perplexities one finds in it, is, even the fear of its not continuing long enough. A husband and a wife, that love one another, cannot reflect without trouble upon their future separation. They had
ra-

rather dy, than live apart. And according to the rule of the Roman Orators one should not call the yolk of Marriage incommodious or tiresome, since one bears it with an easiness. *Onus, says he, non est appellandum, quod cum lætitiâ fit, ut non est ac voluptate.*

Socrates being ask'd which was best, Marriage, or a single Life, made this reply; Marry, or marry not, thou shalt never repent. It's true, that there are in both conditions subjects of vexation and displeasures. I even confess that one may meet with much more in that Marriage, than in that of Celibacy. But in recompence, the satisfactions and pleasures in Marriage, are much more pure and sensible, which I have made appear in the first parts of this work. The peace which succeeds a long and cruel war, is so much the more sweet and relishing: And after the experience of rough tempests, one finds the Calm infinitely better. The repose of Celibacy, is a repose of softness, security and self love: By consequence it is a false and deceitful repose. There is no real or agreeable, says *Seneca*, but the
 which

which comes from reason. *Nulla pla-*
la quies est, nisi quam ratio composuit.
 The trouble of Marriage, on the other
 side, is a trouble of safety, magnanimity,
 and courage. *Aspera vita, sed salubris.*
 It is of that one may truly say, *Sic*
per ad astra. It is the way to Hea-
 ven; very difficult, 'tis true: But it is
 that Vertue sets for.

Difficile est, fateor, sed reddit Ovid. de
in ardua virtus. Ponto.

It degenerates into Vice, when it has
 an adversary to encounter. But I main-
 tain, that there is no condition, where-
 in the Vertues have a more lawful and
 advantageous exercise than Marriage.
 I admit that a person should not tast those
 pleasures I have spoken of, by rea-
 son of those vexations he may meet
 with, yet he ought not to desist invol-
 ving himself under it's discipline; since
 it is so proper to illustrate it's vertues,
 and to direct him to Salvation.

Amongst the difficulties of Marriage,
 I allow the Education and Establishment
 of Children to be one of the chief. It's
 ne-

necessary for that end to observe such cares, which very often renders life extremely uneasy. But after all, since man is born for trouble, and that he is animal *Onerificum*, as St. Bernard elegantly calls him, can he undertake a more lawfull one, or for a nobler subject. That *Maxima* of *Seneca*, is here naturally applied, *Non est viri timere sudorem?* Is it humane to fear the fatigue of making men? Is it the part of a man to continue in Celibacy, in order to avoid the real occupations of man? or in a word to fly from Marriage through the fear of discharging one of the principal duties of humanity, and of answering the first end of Nature?

I have yet two things to reply to the enemies of Marriage, upon the subject of children: One is, that sloth and idleness are the most shameful things in man in the world: And the other is, that nothing is more capable of disposing him to it, than the want of Children. These two propositions are of a sensible truth. As to the first, An Apostle tells us in express terms, that he who doth not labour, that is, remains without action, pro-

ing himself to no trouble, is not worthy to eat. In effect, it has been very properly said, *Nihil agendo homines magere discunt*. By doing nothing one learns to do what's ill. Idleness corrupts bodies, as want of motion infects rivers.

*Ignis ut ignarum corrumpant otia corpus ?
 Ne capiant vitium ne moreantur aqua ?*

Oftentimes this Vice has been even fatal to great Princes, and the happiest common-wealths.

Ignis reges prius, & beatas perdidit urbes.

Idleness gave the first push to the Ruin of Kings and flourishing Cities.

Catul.
 ad Cest.
 52.

Rome and Carthage were destroyed thereby. One cannot therefore too sedulously shun it. I say in the second place, that nothing can be imagined more effectual against it, than a Marriage fruitful of Children ; when a man is alone, and has nothing to think of but himself, he scarce moved for what's to come.

He

He flies from labour, and applies himself to the diversions of a licentious life. But when God has given you Heirs to succeed you in your Fortunes, you must necessarily mind somewhat else. You must consider them, as well as your self. Our Children are our first Creditors. They are born such. We owe to them naturally Subsistence and Education. We must labour all our lives to acquit ourselves of that debt. St. Gregory says that riches are a pain to those who have no children, *Quibus deficit soboles sua potentia poena est.* But I add, that poverty is doubly one to those who want them. Poor men have occasion for them to be a continual motive to them to exercise and practise all honest means towards their delivering them out of their miseries. It is perhaps for this reason that Children are usually termed their Riches. Thus Children are necessary to all the world, and to deprive ones self of Marriage through the fear of having them is to shut ones Ears against the voice of Nature, and that of Providence.

There remains nothing more but to answer the objection, which is made

com

concerning the ill humour of Wives, and
 domestick Quarrels. Without dispute
 this is what's most uneasy in marriage.
 When once division is introduced, and
 he comes to disputes, thorns arise on
 both sides. What injustice is it, said a
 discontented with a grace, to deny that
 marriage is a Sacrament, since one finds
 too often a double one therein: That
 Repentance being almost always in-
 separable from it. But, Sir, let not this
 amaze you. As one usually says, there
 is no remedy for all things, but death.
 The last part of this Treatise will fur-
 ther convince you hereof, in relation to
 marriage. If it could be even sustain'd,
 that there is no Marriage happy enough
 to be perfectly exempted from vexati-
 ons, remember that all humane conditi-
 ons are liable thereto, that they are ea-
 sily to be born in that of Marriage, than
 in all others; and that it is our duty to
 bear patiently those crosses, which are
 allotted to us from a subject where we
 have found a thousand Charms.

In some respects women may be in-
 commodious, I deny it not; some of them
 are very troublesom, and tender the pur-
 chase

chase of that pleasure, which they afford, very dear. At the same time, if one examines the thing without prejudice, one shall find that a woman procures infinitely more good to the man than she can do ill. Besides, it is unjust, says *Lactantius*, to pretend to exact of any one an impossibility. *Inim*

Laët. L. *quum est enim ut id exigas, quocumque*
6. c. 23. *præstare ipse non possis.* Notwithstanding this is the humour

of the men. They would have women to be without any sort of defect. They maintain, they should be as perfect as Angels. They propose that with the Beauty of *Helena*, they should have the virtue of *Penelope*, and the wisdom of *Lycetia*. In a word, they would have them to act nothing against their duty; and to be so far Mistresses of their passions that they should never be able to lay down, or think any thing that might be incapable of pleasing them.

What injustice is here! can the demanding mandants practise it themselves? Is it not a thing above humanity? Since then we cannot be without defects, we ought to love one another with them. The

man

an should charitably bear with those
 the woman, and the woman those of
 the man. Every one has his own. You
 will find them every where. If you do
 not suffer those of a wife, you will have
 those of a Friend, those of a Domestick,
 those of all the world to bear; and should
 you be delivered from them, you would
 have still your own to suffer, which would
 be so much the more insupportable, in
 not having none but them to think of,
 they will appear to you infinitely more
 worthy of your horror. What the Na-
 turalists remark, that the same soil which
 produces Poisons, likewise brings forth
 remedies for them, may be very well ap-
 plied to the wife. If she be to her hus-
 band a cause of disquiet, she is likewise to
 him one of joy. If she afflicts him some-
 times, she comforts him much oftner.
 If she displeases you in one kind, how
 agreeable doth she appear to you in a
 hundred others? in respect of the differ-
 ences one has with her, I confess that
 nothing is more affecting at the time,
 than that there never was a fruit of so
 delicious a taste. But happily they do
 continue long. *Faciles conjugum*
reconciliationes. One night, says the
 K same

same Author, suffices for that end. These
even serve for the most part but to con-
firm the knot of their loves.

Amantium ira amoris redintegratio est.

Ter. in

And.

The falling out of Lovers is the
renewing of Love.

One may truly affirm of the discord
of husband and wife, *Discordia fit ch-
rior concordia.* They at length turn
pleasure, and doubly encrease their ti-
tisfaction.

*Ira interveniunt, redeunt rursum
in gratiam.*

*Verum ira seque fortè evenit
huiusmodi.*

Plant. in

Amph.

*Inter eos rursum si eventum
gratiam est,*

*Bis tanto amici sunt inter
quàm pacis*

'Tis said of the *Americans*, that as they
believe the Moon to be the wife of
Sun, they likewise imagine that she
been abused by him, and that they
at variance every time they see her in
crescent

rescents. If that were true, their disputes would re-commence very often, but however they would not last very long. Those of married persons are yet much shorter. Thus all the objections of the enemies of Marriage come to nothing. They have no true reasons not to love, and they have a thousand to desire. After what I have represented to you upon this subject, I dare assure my self that you will subscribe to the Oath of that good Vestal in an ancient Author, *toriar nisi nubere dulce est.*

Fifth Part.

*of the Means to marry well, and
to live happy in Marriage.*

AT length I am arrived where you have, doubtless, expected me long. Indeed this last part is of most importance

tance in the business of Marriage. All that I have said hitherto necessarily supposes one well done, and well conditioned. To this is referable all the advantages which I have declared to be found in a conjugal union. As much against Marriage as its adversaries are, they voluntarily grant, that it is a Society which may be agreeable, if the parties were always at peace, and in case they never had occasion to complain of one another. That which causes their mistake is the prepossession they are in, that it is impossible to find such a circumstance. If then it can be made appear that such a thing may be, and that such Precepts are given which may be of force to persuade them, that in the practice of them it is easy to attain to this happy Marriage, they must confess themselves to be overcome. I hope, Sir, this part of my Treatise will have this success both for them, and for you. I hope it will perfectly convince you, that nothing is more advantageous for man, than a good Marriage. What one ought to do in order to marry, and what one ought to do in Marriage, are the two

points, which I propose to explain, in order to satisfy my Engagement, and your Expectation.

The first thing that an honest man should do, after he is determined for Marriage, is to request of God a wife according to his mind. Remember, Sir, that Providence is concerned in every thing, and that there is nothing here below, but it diffuses its influences upon. As corrupted as the *Pagan Theology* was, yet the *sine Deo nihil feliciter succedit*, was one of its Maxims. What else was that Fortune to which even Cicero subjects all Events, and which he regards as the Sovereign Empress of the world, *Fortuna Domina rerum*, but that particular conduct of God towards all creatures, which we adore under the name of Providence?

After having asked of God a wife according to his mind, he ought under the protection of Providence to seek one after his own. This, Sir, imports two things; the one is, that she be pleasing to his Eyes: And the other, that she

K 3

be

be agreeable to his humour. Behold what is most essential to observe, in order to marry well. I confess he should not espouse a person through the single motive of her Beauty. It is too frail a quality to have an entire dependance on.

Ovid. de
Att. am.
l. 2.

*Nec semper viola, nec semper
lilia florent :
Et riget amissa spina reliet ro-
sa.*

And as Cicero says, *Forma dignitas aut morbo deflorescit, aut Vetustate.* The worst is, that when this happens, the wife is easily contemned. As she was only taken for her Beauty, that's no sooner gone, but she is valued no longer. Her sight fatigues the Eyes, and as much as she was loved being handsome, so much is she disregarded when she is deprived of such a charm.

What Mortification is it to a husband, when he finds himself compell'd to dislike a Companion, with whom he ought to pass all his days? It is then certain, that he should not fix his utmost bliss in Beauty,

beauty, since it may be lost every moment.

Nevertheless it must be granted, that nothing is more amiable in nature, nor more proportion'd to the heart of man, to speak with *Plato*. I have told you more than once, that the Gods themselves have been affected with them. Beauty has been always revered. The greatest *Barbarians* have sacrificed upon its Altars. If according to *Juvenal*, it can hardly consist with wisdom,

Rara est adeò concordia formæ *Juv. Sat.*
Atque pudicitia. 10.

It is because 'tis too much lov'd by men, and is continually in prospect to irregular passion, for otherwise far from being of it self a Vice, it seems to give new lustre to Vertue.

Gratior & pulchro veniens è *Virg. Enc-*
corpore virtus. *id. L. 5.*

I will add yet something more, that in a fair body is generally lodg'd a noble soul. It is uncommon enough to see

a handſom perſon abſolutely wicked. Sweetneſs and Honesty ſeem to be inſeparable from Beauty. Thus it well deſerves that man ſhould give it the preference, and that he ſhould ſearch after it with ſome care, when he is inclined to marry. What ſatisfaction is it to have a wife, whoſe ſight alone is capable of delighting you, and whom you judge worthy of your love, even when ſhe has deſerved your hatred !

Facta merent odium: Facies Ovid. amor.
exorat amorem. L. 3. El. 100.

I confeſs all women are not handſome, and that the number of thoſe who are ſo, is ſmall in compariſon of thoſe who are not. But, Sir, by a very particular Providence, in this as well as in all other things, every one has his fancy. That which diſpleaſes one, is pleaſing to another. All men do not reſpect women with the ſame eye, nor in the ſame manner. Nothing is more various, than the Judgment they make of them. If ſome pay their vows to the fair perſon, how many are ſooner reconciled to the brown ? Some men are moſt affected with a fat Beau-

ly, whilst others confer the Laurel upon the slender one. Several will imagine those unhandfom, who will appear agreeable to others. If one can accommodate himself only to a finish'd beauty, another shall be satisfied with a good meen. Thus every one finds where-
withal to indulge himself according to his inclination, and the Ideas which he takes of the Sex.

If it imports, that the Wife should please the Eyes, it imports still more that she should please the mind. It is not sufficient for her to be Handsome; of a good meen, she ought chiefly to Sympathize with your humour, and that her Manners be conformable to yours.

Uxor vade foras, aut moribus utere nostris. Mart.
L. I. 1.

Without that, you will always disagree. You will be in eternal disputes. Your Marriage will be a sort of Sepulcher, wherein you will be interred together.

Non lectus. Tumulus non thalamus fuerit.

It is a thing, 'tis true, wherein one is often deceiv'd, by reason of that Art of fiction which is so natural to the Sex. It is an ordinary saying, That there never was a wicked Maid, because they know how to appear good, when they are not so. St. *Chrisostom* remarks, that Horses and other Beasts are always bought upon trial; but that it is not so with a Wife. *Sola uxor non ostenditur ne antè displiceat quam ducatur.* If she be violent, hasty, proud, infirm, whatever vice she has, we never find it till the Nuptials are over. He would insinuate hereby, that one runs a great hazard in Marrying; and I deny it not. But without having recourse either to that proof of six Months, practis'd in *Herodotus*, by certain people of the Earth before Marriage; or to the Letter of divorce amongst the *Jews* and *Romans*, which are things directly contrary to the purity of Christianity, it is not impossible to conduct ones self in this important Affair with some kind of assurance, by the means of several precepts of wisdom.

Tha

That which *Aristotle* gives, is to Mar-
 ry a young Wife, and one that is a Vir-
 gin, in order to the more easie forming
 of her into good Manners. He affords
 his reason elsewhere: *Juvenes non sunt*
aligni moris, sed facilis, propterea quod
indum viderunt nequitias. It is undoubt-
 ed, that young Women are much more
 easie to modify than others. As they
 have not yet contracted any evil habits,
 you may without difficulty inspire them
 with good ones. Being scarce acquaint-
 ed with evil, they may so much the bet-
 ter suck in the good.

Adum faciles animi juvenum, dum Virg. 3.
mobilis atas. Georg.

In effect, it is easie to imprint upon a
 heart the Maxims of Vertue, when it is
 void of the Maxims of Vice. It were
 better for a Wife to be wanting in some
 of the qualities necessary for the Con-
 tract of a House, than to have those
 which are capable of making a Husband
 unhappy. The one may be obtained
 with Years, but Years do but fortify
 the others.

If this advice be good, that of *Hesiod* is no less. He would have the person who is to Marry, take a young Woman of his Acquaintance and Neighbourhood.

I don't know any precept, Sir, more important for practice than this. Why do Marriages ordinarily succeed so ill? It is because the parties Marry without knowing one another, and without distinguishing whether one be the make of the other. One being enchanted with a beauty, which perhaps he never saw but once, is so transported with his love, that he can only sigh, and live for her, without examining whether she have besides what a Woman ought to have in order to live contented with her, and without considering any thing else but to satisfy his foolish Passion, he Marries her. The other through a desire of being Rich, will most willingly accept of such a Person who is the worst shap'd, and the least reasonable in the World, provided he may have wherewith to make his Fortune. The greatest part of Marriages are made either by the interposition of another, or for reasons of worldly interest.

rest. One regards the out-side, without thought of what relates to the inward part. A man examines the possessions of a Woman, and is utterly unacquainted with her Manners. This without dispute is the reason why so many people are unhappy in the choice they make. The principal thing then, to study well the humour and conduct of a Woman, in order to know if she has a conformity with yours, and that you could live peaceably together. For this end you must not go to seek her in a Country remote from you; you must, as far as in you lies, take her as she were at your door. It will be a difficult matter if you see her often, and have a little regard to her deportments, not to discover at length all that she is.

Behold, Sir, a third precept, which is yet more assured than the other two. Marry a young Lady of good extraction and who belongs to People of an irreproachable Life. This is founded upon a Maxim, whose truth is sufficiently known, *viz.* That Children almost always resemble those from whom they deriv'd their being.

I know there are those who degenerate from the vertue of their Ancestors ; but to speak generally, one may say, without danger of being decived, Like Father, like Son ; like Mother, like Daughter.

Sape patris mores imitatur filius infans.

The boy oft imitates the Fathers manners.

Qualis erat mater, filia talis erit.

And the Daughter grenerally treads in her Mothers footsteps.

It is the Example they continually propose to themselves. But they are all ways more inclined to imitate them in evil, than in good. For, as *Juvenal* informs us,

Velocius & citius nos

Juv. Sat.
14.

Corrumpunt vitiorum exempla domestica.

Domestick examples soonest corrupt us.

Then

There is nothing that more corrupts our Manners, than Domestick ill Examples. Doubtless then it would be a great impediment, for an honest man to Marry into a Family of a bad reputation, and to take the Daughter of a Mother who is either immodest, or sullied with some scandalous Vice. On the other side, one may presuppose much prudence and good dispositions in a damsel of good Education, and who was educated by a virtuous Mother. Not but that exceptions are to be allowed: The most general Rule is not excused from them. If it may be taken for granted, that this is one of the most certain, and that few of those who shall practise it, will find it unsuccessful.

I add, Sir, this Precept to the rest. Marrying, affect as much as in you lies an Equality of condition and Fortune. If you take a Wife of a Family more exalted than yours, she will not fail to boast of it at your expence, you shall be sufficiently told of the Nobleness of her Original, and the Baseness of your own. Besides, the certainty of attributing to her self the right of commanding.

ding. Let there be Wisdom then in the
Counsel of *Ovid*,

Ovid. Siqua voles antè nubere nube pari.

Ep 9. If you'll Marry happily, Marry your
equal.

He doth not mean by this, that in order
to Marry happily, an equality of Manners
and Complexion is necessary. He would
insinuate particularly, that that of Blood
is essential to that end, and that it is
hardly possible for instance, that a *Plebeian*
should succeed in his Match with
a Lady of Quality. This is what ex-
perience has often justified.

It would be much worse, if you
should Marry one who hath more Rich-
es than your self: Or if being poor, you
should take a rich Wife. This is what
the Poet calls having lost his Empire.

*Plaut. Argentum accipi, dolo imperitum
vendidi.*

The poor Man, says another, who has

Wife well endowed, has no Wife. He
 as a Superior at home, whom he must
 obey. And what can be more insup-
 portable for him?

iv. Sat. *Intolerabilius nihil est quam fa-
 mina dives.*

Theres nothing more insuppor-
 table than a Rich Woman.

To avoid this inconvenience so repug-
 nant to the order of Nature, *Lycurgus* had
 forbid men to receive any portion with
 their Wives. The Relations of *Japan*, like-
 wise inform us, that this Law is exactly
 observed there still : It is founded upon
 this Maxim, that a Woman who has no-
 thing is all to her Husband. Whereas
 hers occasion him a thousand Troubles
 and uneasinesses.

*otata mactant & malo & damno vi-
 ros*

How little is this precept respected a-
 mongst men. when a Bachelor seeks af-
 ter a Wife, he doth not ask about her
 virtues, but her Possessions. These in-
 clude

clude all his desires, and the chief felicity of *Hymen*. I confess that Riches may be very useful in Marriage, and that it is very pleasing to all the World to espouse them with a Wife, when ~~it~~ has besides all the qualities that are agreeable to him, for what has been said of one, is very often but too true:

O ter infelix qui existens pauper ducit uxorem !

But Sir, be perswaded, that Vertue of infinite more worth without Riches than Riches without Vertue ; they ought never to be the end of Marriage: The same Author who speaks of Poverty in so disadvantageous a manner, with relation to Marriage, doth not fail to acknowledge that Merit ought to be preferred to Silver :

Morem proponere pecuniis ducturum uxorem oportet.

Yes without doubt, the best portion on a Wife can bring to a Husband, the wildom of her and her Fathers.

Nothing

Nothing but this is capable of rendering
 a man happy in the possession of a Wife. If
 you take a Wife upon account of her ver-
 tue, you may assure your self that you will
 never repent of it. She will incessantly
 show down upon you the blessings of
 heaven, and you will find your self much
 happier with such a wife, even in the
 midst of indigence, than you would be
 in the greatest prosperity with a wife of
 gold, but without this precious Vertue.
 who enjoys such a one, says *Cicero*,
 all that is necessary to live happily.
*quo virtus sit ei nihil deesse ad beatè
 vivendum puto.*

I have but one precept more to give
 upon this subject. Be careful not
 to marry one against her will, who will
 always have a contempt of you. I will
 pronounce it boldly, nothing is more ca-
 tal than that in the design of marry-
 ing. There are but very few of this
 kind, which have not very fatal conse-
 quences. Thinking to entertain in your
 house another self, such a one as a wife
 ought to be, you will lodge there a cruel
 enemy, who will every day find a
 hundred occasions to give you some
 inquiet.

Hostis

Hostis est uxor invita quæ ad nuptum viro datur.

A wife that is marry'd to a man against her will, is an Enemy.

It is the most unhappy thing a Father can be guilty of, to commit violence upon her inclination, and to constrain her to espouse a man whom she cannot love. You will never make her renounce her resentments. This marriage will occasion to you all the thorns and displeasures, which *Juvenal* represents in these Verses :

*Semper habet lites, alternaque
jurgia lectus,
Juv. Sat. In quo nupta jacet minimum dormi-
6. mitur in illo.
Tunc gravis illa viro.*

The wife is a Victim, which ought to go voluntarily to the Altar. Her resistance would be of ill preage. The offering of her Heart is of more value than all the rest. If you are not loved by her, you are necessarily hated.

*Aut amat, aut odit mulier. Non
habet medium.*

There

There's no Medium in a Woman, she always either loves or hates.

Avoid then, as you would death, a woman in whom you see no disposition to love you. Admit her to be exquisitely fair, unmeasurably rich, extremely virtuous, she is not fit for you. Of what service is all that to you, if you be the object of her aversion? This evil, Sir, is almost without remedy. What cares soever you may take to get into the heart of a wife, who is only yours by the force of paternal Authority, you will find it extremely difficult to go through with it.

Never have any thoughts for marriage, Sir, unless you resolve to practise these precepts. I could add still many others: But these are the chief, and they suffice to make a good marriage. The mischief is, that people do not stop here, and that almost all those who marry act herein by motives disengaged from the subject they look after. The passion which they take, is a thing of the first regard with them. They are determined by particular considerations.

This

This enters into their design but by accident, and after the rest. If she has a Fortune: If she can draw me out of necessity: If she belongs to persons who by their Credit are able to advance me it is enough, says one. I demand no other advantage. If besides all this she is handfom, well shaped, and vertuous so much the better: It is a double happiness for me. But in case this doth not appear, the rest remaining, I shall not fail to marry her. What destruction to Maxims and good Sense! Now certainly to choose a wife with whom one may propose to live happily, a man is only to consider if she pleases him: If she be deserving, and if she be derived from honest parents. Whether she be rich or poor, it imports not.

Dummodo morata veniat. Dotata est satis.

This without dispute is the direct way of reasoning.

After having given you precepts for the attaining to a happy Marriage, it is at present necessary to afford you some in order to live happily therein. The

consist in the practice of two sorts of duties, towards two sorts of Persons. The one regard the wife, and the others to the Children. The good or ill of marriage proceed alone from these two parts. There was reason to say, *Uxor aut tutum refugium, aut penitentia tormentum*. She is also as another Author has it, either the ruine or safety of the Family, *Mulier domi damnum est aut salus*. On another side, the wise man informs us that Children are the Joy or sorrow of their parents, according as they are well or ill inclined. This renders the matter which remains to be treated of in order to fulfill the design of this work, very important. It is, Sir, much the more, in that by acquitting our self of the duties whereof I shall speak, you will make your wife be a blessed Fountain to you at all times, as I speak with *Solomon*. All the world is not happy enough to meet with this advantage: The Precautions, which one takes for this end, are, I confess, sometimes unprofitable: But it is almost incredible, that a wife, who by nature is very reasonable, shall become so if the Husband rules himself with relati-

on to her according to my Instructions

I begin them, by declaring to you, that if you would be happy in Marriage, you must necessarily be loved of your wife. You cannot be beloved of her, if you do not love her. Therefore be sure to love her. This is the first Lesson a Husband ought to learn. It

comes from St. Paul: *Husb.*

Eph. 5. bands, says he, love your Wives
25. 28. as Christ loved his Church, &c

Would you know the reason

“Husbands ought to love their Wives
 “as their own Bodies; He that loves
 “his wife, loves himself. No bodi
 “ever hated his own Flesh. By con
 sequence the Husband ought to love his
 Wife, for his wife is his own flesh. There
 are no more two, but one flesh. What
 is more reasonable than this duty? what
 ought to be more precious to us, than
 our selves? We ought then in the first
 place to love our wives by a motive of
 self-love, since we cannot love our selves
 but we must love them, being, that
 may so speak, a part of our own substance.

Horat. *Anima dimidium mea.*

Wh

What a prodigious thing would it be to see a man declare himself an enemy to himself, and to have an aversion for his own person? *St. Paul* assures us, that it was never seen, and insinuates to us that this is a thing not to be seen in the order of Nature. It is notwithstanding what arrives to all those who love not their wives.

A man ought in the second place to love his wife by a Motive either of personal Interest, or pure acknowledgment. Whether she loves you, or she doth not love you. If she loves you, you cannot without ingratitude forbear to love her. On the other side if she loves you not, you ought to love her, to the end that she may be won to love you. This Maxim of *Seneca* is of absolute necessity in Marriage: *Si vis amari, ama*. Love is gain'd only by Love. It cannot be obtain'd by Force or Violence. *Amor extorqueri non potest*, says *Seneca*. Naturally we love those who love us. If we did otherwise, we should be less reasonable than Brutes.

L

Amore

Amore dicimus vinci feras.

Sen. We say that the very Brute Beasts
 Trag. are overcome by Love.

A Philosopher of old time made these Questions and Answers. What is most intupportable in life? To love without being beloved. What is the most unjust thing in the world? To be beloved without loving. What is most mortifying to a man? To see himself compelled to hate what he has loved. In a word, what is most dreadful to him? A love converted into hatred; which becomes so much the more implacable as the other was passionate.

Semper bonus amicus gravis irascitur.
 Our best Friends are always the most angry with us.

All this, Sir, is true, and these are Axioms which make so many certain principles in the Morality of Men. A Husband that doth not love, or who loves without being beloved, is equally unhappy. The true secret to support patiently the inconveniences of Marriage, and to live happy therein, is to love. Mi
 rabl

able is he who marries without determining to love his wife, and proposes only to embrace her Riches. *Meipsum igitur amare oportet, non mea, si veri amici fueri simus.* There is not a wife but has right of using such language to her Husband, nor a Husband but ought to observe the same to his wife.

After this Rule I cannot give you a better, than to afford your self for an example to your wife : Of all the Maxims of the Christian Morality, the most suitable and most certain is undoubted-ly this, to do to others what we would have done to our selves. Would you be beloved of your wife? Love her. Would you have her wife? Be so your self. Would you have her complaisant to you? Be you the same to her. Would you have her make appear a sweetness of Behaviour, and Fidelity in her Conduct? Make appear the same in yours. Nothing is more just than this duty, and Husbands are insupportable to complain of the ill Humours, and untoward conduct of their Wives, if their own be no better. One may say, that they are in some measure guilty of their Ir-

regularities; because they would have persisted in wisdom, if their Husbands had not removed themselves from it. It is certain, as *Plutarch* observes, that the wife usually conforms her self to the manners of her Husband. . And *Aristotle* informs us, that she will be always chaste and constant to him, if she find him so to her. *Si mulier cognoverit se habere castum & fidum virum, & ipsa etiam casta & fida erit.* You will say perhaps that this duty is of very difficult Practice, and that it were better not to marry at all, than to constrain ones self to this degree. I grant the difficulty. But what? would it not be scandalous to omit a thing which is good in it self, and very necessary for Salvation, because it imposes an indispensable obligation to be a good man, and to live according to the Maxims of Vertue? O God! What Christians are we? Is not a thing which ought on the other side to determine men for Marriage? What method is more infallible to withdraw men from Debaucheries, or to prevent them, than Marriage? Doth not the example, which is owing to a wife and Children, render a Man more circumspect

in his Conduct? Marriage is a Bridle, that keeps men within the bounds of sanctity, and Motive to eschew Vices. Is there a single man, who doth not desire to be wise, and to be able to deserve the Praises of a good man? and is not this the true way that directs to it?

But, Sir, amongst the Vertues whose Example you owe to a wife, you must above all things study to inspire her with that of devotion. One cannot imagine what Good a devout Wife is capable of doing a Husband, and the advantages he may receive from thence. Whether he be sick or well, rich or poor: In prosperity, or in misery; in joy, or sorrow: He will always find in her an assistance proportioned to his necessities. *St. Paul* somewhere says, that Piety is good for every thing. I say as much of a devout Wife. Nothing is more Angelical, nothing more excellent. Happy, and thrice happy, may one call that man, to whom Heaven has afforded such a present.

The exterior Cause of Devotion is the frequent Reading Divine Books,
 L 3 and

and the works of Piety of Ecclesiastical Authors. To this, Sir, you ought to turn the genius of your Wife, as much as in you lies. If once she takes a pleasure herein, 'tis almost infallible that she will have a regard to her Salvation, contempt for the World, and a horror for Sin, which are the essential Characters of true devotion. But if this kind of reading be infinitely necessary to dispose a Wife to wisdom, that of Romances and Comedies is not less effectual to turn her inclination from it. Whatsoever may be said in favour of these eloquent fictions, I can assure you that nothing is fitter to corrupt the heart and to inflame it with the love of Creatures. If Fathers and Mothers were sensible of the pernicious impressions which these sorts of books are capable of giving their Daughters, they would undoubtedly employ all their cares to conceal the very Names from them. Take off your Wife therefore from the humour of reading such books. It is a School wherein she will never fail to learn what will render you unhappy, they will make her wanton, vain, ridiculous, insupportable. When she comes to compare
you

you with those imaginary *Heroes* dressed
 in Romances after the manner of the Gods,
 he will be apt to esteem you no longer,
 you will almost necessarily become the
 Object of her contempt. On the other
 side, be careful to put into her hands the
 Prophets and Apostles: Let this be her
 ordinary Employment. Let her make
 thereof the whole matter of her diversion.
 O Holy and Divine School, where one
 learns to become like God himself, and
 to practise the Duties of an Angelical
 perfection:

Prayer is both the principal act of
 Devotion, and the most assured means
 to obtain Grace. Practise it, Sir, and
 make your Wife practise the same
 with exactness. Accustom your self to
 pray often to God with her in the
 midst of your Family: Humble your
 selves often together before that Eter-
 nal Majesty, from whom you expect all
 your good things, and all your Com-
 forts. Let him hear several times in a
 day the voice of your heart with that
 of your mouth. Represent to him all
 your wants, and make appear in your
 prayers a holy ardour, that may in-

flame the zeal of your Wife. Were she the most unreasonable of Women she would become the Sweetest and most compliant, if you would confine your self, as you ought, to the practice of this Duty. It is extreemly neglected now a-days in the most part of Christian Families, to their shame be it spoken and we have but too much reason to say with the Poet,

Virg. *Hæu pietas ! Hæu prisca fides !*
Æn. 6

Above all, Sir, a man ought to live in a good understanding with his wife, and to agree well together in relation to Domestic affairs. In the little state of Family, as well as in the great State or the Republick, concord is absolutely necessary for its subsistence. By that, say *Salust*, the least things become great and without it the greatest are of no account. *Concordiæ res parvæ crescunt. Discordiâ maxime dilabuntur.* When a Husband and Wife misunderstand one another, and each follows his own caprice or design, all is lost, the family falls of course. This

is called in our Proverbial Language to
light a Candle at both Ends. If you
 don't instruct your Wife in your affairs,
 and manage all things without her par-
 ticipation, she will easily be perswaded
 of one of these two things. Either she
 will believe that you are Rich, when
 perhaps you are poor : Or she will ima-
 gin that you are poor, when it may be
 you are Rich. This double error will
 make her fall into a double excess. Ei-
 ther she will become Prodigal, and be-
 st a hundred sorts of vain and unprofi-
 table expences : Or she will become co-
 vetous, and spare even what's necessary.
 Both will be equally inconvenient for you.
 To avoid which, impose upon your self
 this Law of accounting to her your ad-
 ministration. Let her know from time to
 time the terms you are in with Fortune.
 Undertake nothing of moment without
 her advice. It is both just and advantage-
 ous for you to do so. For what end have
 the Laws and customs established com-
 munity of goods between Husbands and
 Wives, but to inform us, that as both
 ought to contribute their utmost cares to
 make it good, so it is just that the Hus-
 bands who are masters thereof, should in-

form their Wives of the good or evil, the loss or the advantage of it. Is it not a thing which regards them in common? would it be reasonable for them to be always ignorant of their own affairs? and can they bear with such unjust Husbands, whose single aim is to hold them perpetually in ignorance, to deceive them, and to conceal all things from them? it is not to be admired at if they find themselves mistaken, and if their wives practise on their side such methods as displease them. Let a wife be never so patient and easy, it is impossible to bear for ever with a Husband who uses her like a *Turk* or *Moor*, and not as his wife, but as his Servant. Wherefore I said, that it was for his advantage to treat her otherwise, and to discover to her the whole bottom of his heart and his affairs. In effect, besides that this will please her, and that she will find her self obliged to a Husband that has so much complaisance for her, she will learn by this means to regulate her expences, and to manage her self after a manner proportion'd to the condition of the family. What is more important, and deserves more application, than the practice of this Precept?

But this is enough concerning the methods Husbands ought to practise towards their wives, in order to live happy in their Society. Now let us see in a few words, to the end we may conclude this work, to what this design engages them with relation to their Children. This, Sir, is one of the Springs, from whence as I have said, proceeds to married persons all their happiness, or all their Misfortune. In effect, when a man has Children, that seem to be well born, and in whom appear the marks of a true wisdom, as miserable as he is, and how great soever their number is, he finds therein the motives of a very sweet consolation. On the other side, what is more afflicting than to have such as are vicious, and of unwile conduct? *Solomon* assures us of both; *Filius sapiens*, says he, *letificat Patrem*. *Filius stultus dolor est Patris*. A wise Son rejoices the Father, the foolish Son is the grief of the Father.

From thence you may judge of what importance education is, and how necessary it is to give Children a good one. *Educatio & disciplina mores facit*, says *Seneca*. *Plutarch* regards it as a new birth, which

which we take in the bosom of our Masters. And *Aristotle* puts those Masters, who have taught us the art of living well in the rank of those to whom we can never acquit our selves of the obligation, *Magistris, Diis, & Parentibus non potest reddi æquivalens*. They are all equally reasonable. For if it be true, that *Pramium virtutis est bona institutio*, it necessarily follows, both that Education is what is very considerable for men, and that we are no less obliged to our fathers for having given us a good one, than for our life it self; and that we can never shew acknowledgment enough. 'Tis a great deal I confess, to have received a being, but I dare affirm that it is infinitely more to have received a good one. Birth gives us one common with beasts: But 'tis education that presents us with the other, and which renders us in some kind, like to the Angels.

But, Sir, if a good Education be very important with relation to the Children, it is no less in regard of the Fathers. If it be to the one a principle of wisdom, it is one of good fortune to the others. As I have said, a Father cannot

be happy, if his Children be unwile.
 The one is a necessary step to the other. From whence appears the indispensable obligation of a Father to sacrifice with pleasure his cares and his substance for the instruction of his Children, and the forming of them to good manners. When he has the advantage of succeeding herein, he tastes in Marriage that felicity which I have spoken of in my first part : that is to say, what is most agreeable, and delightful in the World.

All Fathers, 'tis true, are not in a condition to advance their Children to Sciences, or capable of teaching them themselves. I confess, this is a misfortune for both. I know very well that Sciences are not absolutely necessary to bring men to the habits of wisdom. They may be attained, I grant, without them. Notwithstanding it must be agreed on, that they may be of great use towards it, and that Philosopher, doubtless, had reason to place in the number of those principal Subjects he had to thank God for, that he was a Philosopher. In effect, there is much less corruption amongst the Learned, than amongst others. Their
 vic.

vice is less in the heart, than in the understanding, and it consists more in opinion than in action. As imperfect as knowing men are, they always make appear in their conduct some degree of honesty, which distinguish them to advantage. If knowledge has corrupted men, it has been by accident, after the same manner that the Sun infects common Sinks and Carcasses. It has been often abused, I confess, but in the bottom nothing is better of it self. Would to God, said *Moses*, that all these People were Prophets! There is not a Father but ought to make the same wish for his Children, to desire they might become Learned, and to use his last endeavours to obtain them this advantage as the greatest of all goods.

Observe, Sir, that to succeed well in the Education of Children, one must go in the midst of two opposite extremities, and preserve a just temper between severity and indulgence. Love and Fear ought to divide the whole Christian Education on the childrens side, correction and instruction on the fathers. If you give them too large a freedom

they will despise you: If you allow them none they will hate you. If you have too much indulgence for them, they will become licentious: If you are too austere, they will be too reserved. In a word, if you make appear too much sweetness in your conduct, theirs will be extremely loose. On the other side, if you never look upon them but with an angry eye, you make them violent, extravagant, and insensible of all your Exhortations. You see then how necessary it is to joyn these two things together in paternal discipline. A Father ought in some measure to imitate God herein, of whom the *Prophet* says, *That in the midst of his chastisements he always thinks of Mercy.* The Father, as true, is the sovereign Magistrate of his Family, and as such he ought to try his children, and punish them when he finds them guilty. But if he condemns them as a Judge, he ought to chastise them as a Father, that is to say, with humanity, and emotions of Love.

Terent. in
And. Sect.
s. Sc. 3.

Pro peccato magno paulum supplicij satis est patri.
A small punishment atones for
a great fault with a father.

This manner of acting is in effect :
very good way to make us be loved and
feared of our children : For as

Quin. De-
clam. 4.

Quintilian says perfectly well
Plures moribus quam viribus
vincimus. We reduce them

much better to their duty by a soft and
familiar conduct, than we can ever be able
to do by force and violence. And
altho' one should always preserve a cer-
tain grave Character with them, which
may obtain respect, yet it is much bet-
ter to retain them in their duty by love
than by fear: By a modest Liberty
than too severe a constraint.

Pudore & Liberalitate Liberos
Retinere satius esse credo, quam
metu.

Jer. in
Adelph.

I'm of the opinion that 'tis the
safer way to keep our children
within their duty by modesty
and Liberality than fear.

Thu

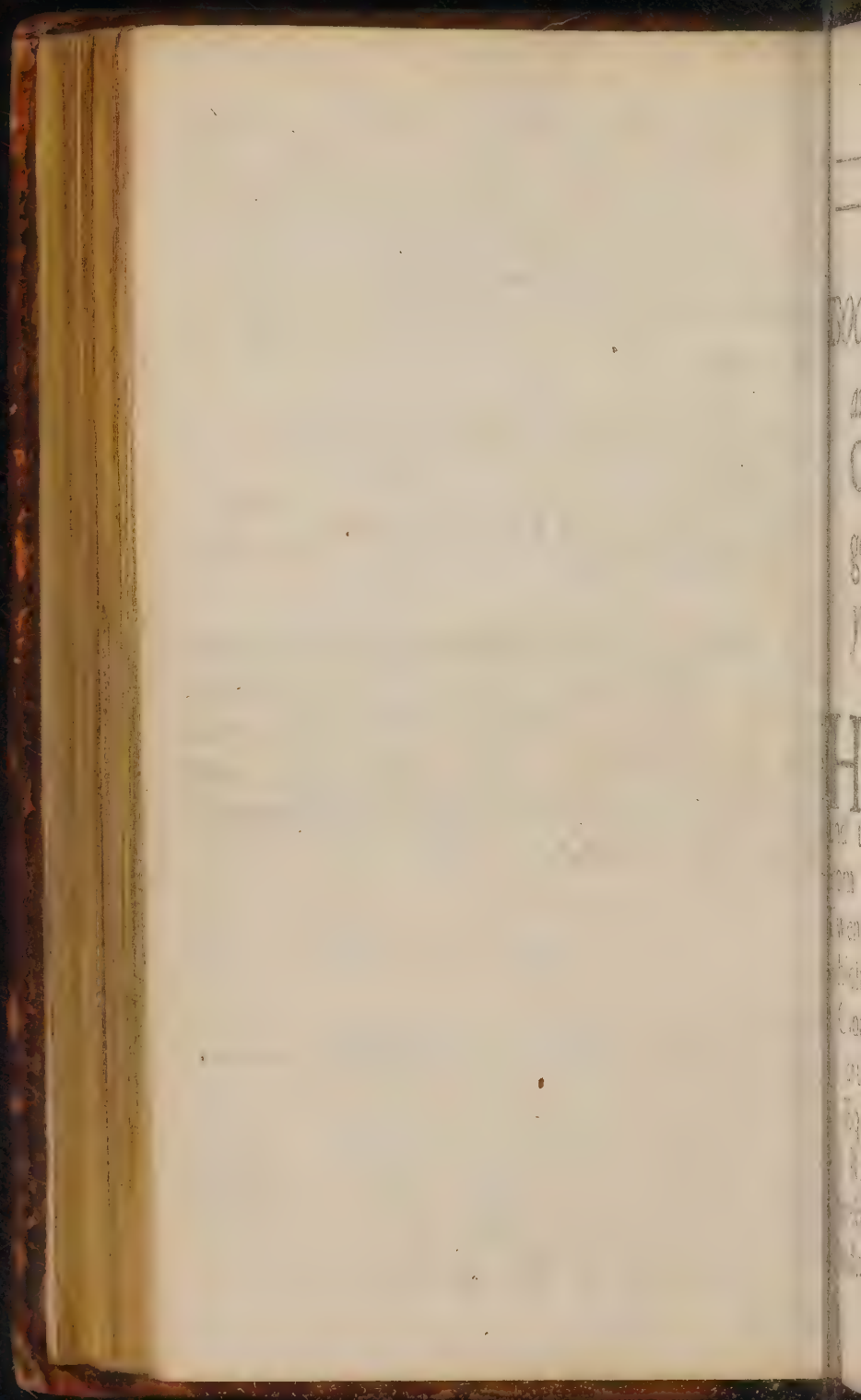
Thus, Sir, I have finished my design:
Which was, to shew you the Excellen-
cy, Necessity, and Happines of Marriage.
Nothing more remains for me, but to
make wishes for the prosperity of yours,
when it shall please God to establish you
therein.

*Dij faciant possis gaudere fide-
li conjugē.*

Gods grant you the Joy of a Ovid.
faithful Wife.

I wish you this advantage with all my
heart. Without it, of what service
would all the rest be? I hope it will
not be wanting to you, and that God
at length will hearken to my prayers
upon this subject.

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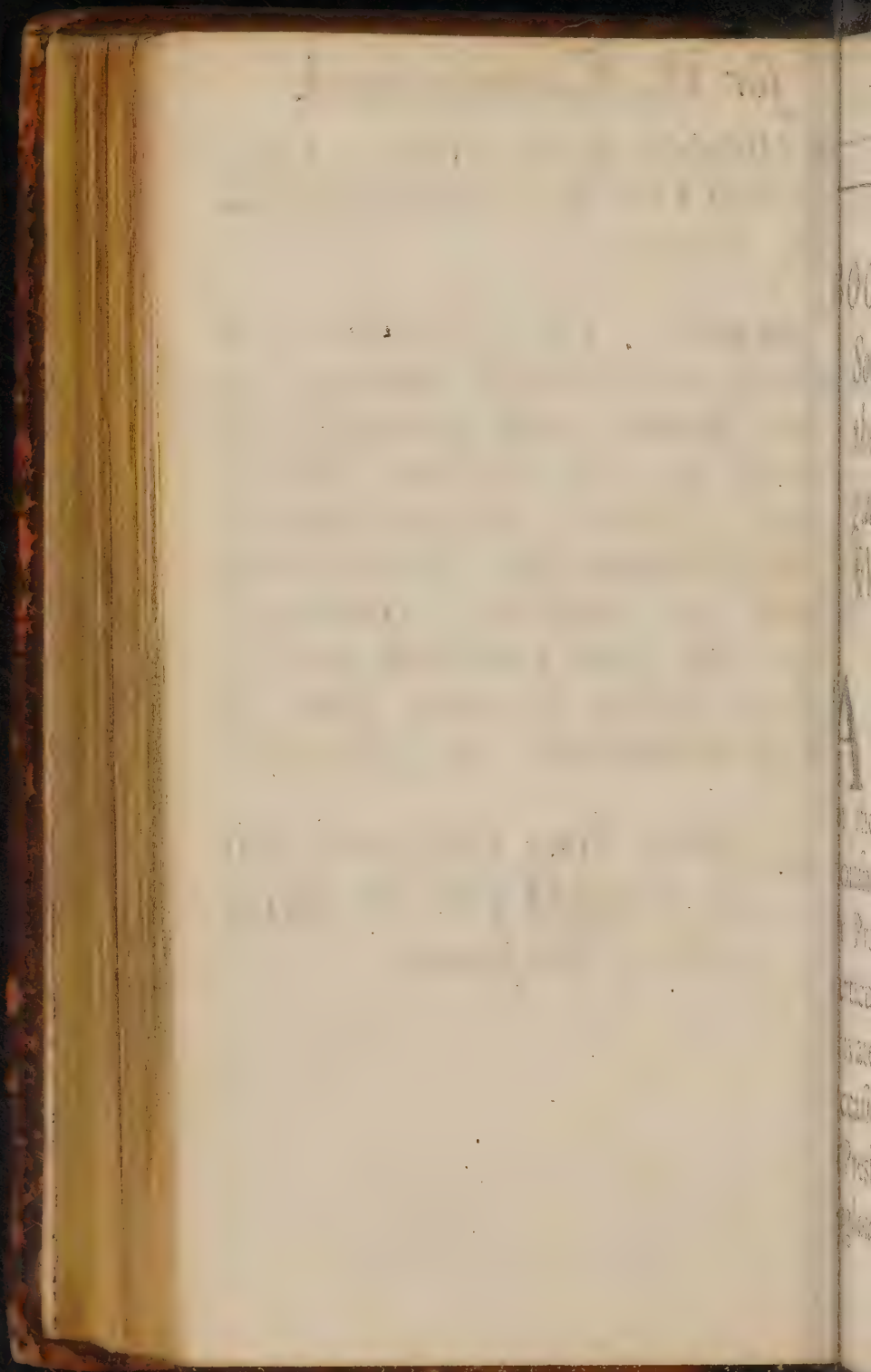
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